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AN Explicatory Catechism: OR, AN EXPLANATION OF THE ASSEMBLIES Shorter Catechism.

Wherein all the Answers in the *Assemblies* Catechism are taken abroad in Under-Questions and Answers, the Truths explain'd, and prov'd by Reason and Scripture; several Cases of Conscience resolv'd, some chief Controversies in Religion stated, with Arguments against divers Errors. Useful to be read in private Families, after Examination in the Catechism it self, for the more clear and thorough understanding of what is therein Learn'd.

By *THOMAS VINCENT*, some time Minister of *Maudlin Milk-street*, in *London*.

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BRITISH MUSEUM

AN EPISTLE TO THE READER.

THat *false Axiom is long since exploded,* That Ignorance is the Mother of Devotion. *The World doth now see, that without Knowledge the Mind is not good: And look, as no Knowledge is so necessary as that of the* Grounds and Principles of Christian Religion, *so no way is so apt to convey it to the Minds of Men as that which is call'd* Catechistical. *More Knowledge is ordinarily diffus'd, especially among the ignorant and younger sort, by one hour's Catechistical Exercise, than by many hours continued Discourses. This way helps the Understanding, whilst it provokes the Attention; many elaborate Sermons being lost thro' the Inadvertency of the Hearers: Thus not only* Ignorance *is cured, but* Error *also is prevented; too many being misguided, because they were not at first well grounded in the Principles of the Doctrine of Christ. For such Reasons as these, we highly approve the Labours of this Reverend Brother, in his* Explanation of the Assemblies shorter Catechism. *And having, to our great satisfaction, perused it our selves, in whole or in part, do readily recommend it unto others: For tho' he compos'd it at first for his own particular Congregation, yet we judge it may be greatly useful to all Christians in general, especially to private Families. The manner of using it in Families must be left to the discretion of the Masters and Governours respectively: Tho' yet we concur with the Author, and think it advisable (as he hints in one of his Epistles) that after a Question in the Catechism is propounded, and an Answer without Book return'd by one of the Family, the same Person, or some other, be call'd upon to*

read (if not rehearse) the Explanation of it, the rest reading along with him in several Books; by which means their Thoughts (which are apt to wander) will be the more intent upon what they are about.

To conclude; Tho' *the* Assemblies shorter Catechism *it self be above our Recommendation, as having its Praises already in the Church of Christ, yet we think it good to give it under our Hands, That this Explanation of it is very worthy of Acceptation.*

J. Owen, D. D.	T. Manton, D.D.	T. Jacomb, D.D.
Joseph Caryl	Will. Jenkyn	T. Case
G. Griffeth	Chr. Fowler	T. Watson
Hen. Stubs	T. Lye	D. Doolittel
Edm. Calamy	T. Cawton	James Innes
Matth. Barker	T. Brooks	John Wells
John Loder	Ben. Needler	Rich. Mayo
John Ryther	Dan. Bull	John Hicks
Nich. Blakie	Char. Morton	Edw. Veale
James Janeway	Will. Carslacke	Edw. West
Henry Vauhan	Rob. Franklin	Edw. Lawrence
Will. Maddocks	Matt. Sylvester	John Chester
John Turner	Nath. Vincent	James Sharpe.
Will. Thomson		

To the Masters and Governours of Families, belonging to my Congregation.

SOme dedicate their Books unto Lords and Ladies, or other Great Persons; such possibly I might find out, had I a mind to seek: But as my Love is most endeared unto you, to whom I stand so nearly related, so my greatest Ambition is to be serviceable unto your Souls: Your cordial and constant Love to me and my Labour (in a whiffling Age) of which you have given many manifest Proofs, deserveth a greater Expression of my grateful Sense, than the Dedication of this Book unto you. God, by bringing you under my Ministry, hath given me the charge of your Souls; and God, by bringing persons into your Families, hath given you a charge of their Souls. Our charge is great, and to be guilty of the Ruine of Souls, is dreadful; happy shall we be, if we be found faithful to our own and others Souls, in the great Day of Accounts. Too many, even in our Nation and City, perish and run blindfold unto Hell, for want of Knowledge, and the most are without Knowledge for want of Instruction; and as no way of Instruction doth convey clearer Light of distinct Knowledge in the Principles of Religion, than the way of Catechising; so the neglect of this in Ministers and Masters of Families, is such a sin of unfaithfulness unto the Souls of them that are under their charge, that all of us should take heed we have it not to answer for, at the Appearance of our Lord. It is sufficient for you to bring your Children and Servants to receive publick Instruction, but it is your duty also to instruct them privately, and at home to Examine them in their *Catechisms*. I know no *Catechism* more full of Light and Sound Doctrine than the shorter *Catechism* of the late Reverend Assembly; which, because in many Answers there are things not easie to be understood by beginners, therefore in this my Explanation of it, I have taken pains to take abroad every Answer, to open it in several Under-Questions and Answers, and to confirm the *Truths* there by *Reason* and

Scripture proofs; which I have endeavoured to do as plainly and familiarly as I could, that every thing therein might be the more intelligible and useful unto such as either learn or read it. Some chief Controversies in Religion I have touched upon briefly, propounding Arguments for the backing of the Truth, and not left Objections wholly unanswered: Which I have the rather done, that all of you, especially the more unexperienc'd young ones under you, might get some Armour against every-where-prevailing Errour. You know that some have committed the whole of the Explanation, so far as we have done, unto Memory; how beneficial they have found this, others besides themselves can speak: Yet all have not that strength of Memory; neither would I impose this Explanation to be learnt without Book by all. Yet this I advise, that you who are Masters of Families, would set apart time twice, or at least once, every Week, to examine your Children and Servants in the *Assemblies Catechism*, taking Mr. *Lyes* excellent Method, in the way of asking of *Questions*, whom God hath made singularly useful in the diffusing much Light amongst young ones. And after they have given you the Answers without Book, which are in the *Catechism*, that then your selves would read, or cause one of them to read, some part of this Explanation on those Answers, so far as you can well go at a time: And if each of them that can read, should both in your Families, and in our Publick Assembly, have one of these Explanations in their hands, to read along with them that read, or publickly answer, they would the better attend and understand what is read or answered. Which course I apprehend will exceedingly tend to their great profit; and then such as do this with diligence will (through God's blessing) attain in a short time much proficiency in the best Knowledge, which is such a Jewel, that none methinks should be contented without, when with less labour than for other Jewels of inferiour value, it may be obtained. This Explanatory Catechism was chiefly (if not only) intended for you, and the use of such as are of my own Congregation: Which if it may find Acceptation also with, and prove beneficial unto other Families

lies, I shall rejoice. The more generally my poor Endeavours are, as it will tend so much the more unto the Glory of my Great Master, so it will yield to my self the greatest Comfort, especially in a dying hour. I shall take my leave of you, tho' I be not departing from you, with the departing Exhortation of the Apostle, *Acts* 20. 32. *And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are sanctified.*

Your earnest Soul's Well-wisher,

T. VINCENT.

To the Young Ones of my Congregation, especially those that Answer this Explicatory CATECHISM in our Publick Assembly.

SHould I leave you out in my Dedication of this Book, I might seem both injurious unto you, (for whose sake chiefly the Book it self was compos'd) and injurious to my own Love, which I have for you, so many ways endeared; whereby also I am strongly obliged to do all the Service I can for your Souls. Your Reciprocal Love is a great Tye; but the chief Obligation of all, is the near Relation between us, when I can write to you, not as my Hearers only, but to many of you as my Children; and that I may say in the words of the Apostle, 1 Cor. 3. 15. *(which I desire to speak, not to mine own, but to the Praise and Glory of God, through whose Blessing alone it is that my Ministry, so mean comparatively, hath had this effect:)* Though you should have ten thousand Instructors in Christ, yet have ye not many Fathers; for in Christ

Jesus I have begotten you in the Gospel. *My Endeavours are (as a Father his Children) to feed you with Knowledge and Understanding, and that of incomparably the most excellent things. Had you as large Understanding in the Secrets and Mysteries of Nature as the greatest and most wise Philosopher,* Solomon *himself not excepted; had you Skill in all* Languages *under Heaven, and could speak with the Tongues of Men and Angels, yet all Human Knowledge (in the greatest height and improvement of it) would not be worthy to be compar'd and named the same day with the Knowledge of Jesus Christ and the Mysteries of Salvation, with which I would acquaint you. You have seen the Light of the Moon, and some brightness in the Stars, when the Curtains of the Night have been drawn over the Heavens; all which Luminaries, upon the rising of the Sun with its more glorious Light, have disappear'd and shrunk out of sight into Darkness: Such is the Light of all human Knowledge, compar'd with the Beams of divine Light which doth issue forth from the Sun of Righteousness. 'Tis the Light of the Knowledge of the Will, and Ways, and Glory of God in the Face of Jesus Christ, that I desire to hold forth unto you. The whole Scripture is full of this Light; but as the Moon in some parts are clearer than others, so in the holy Scriptures some parts are more full of this Light; such are those parts which contain the chief things to be known and believ'd, to be done and practis'd in order to Salvation. These things are excellently reduced, by the* late Reverend Assembly, *into* Questions *and* Answers, *in their* shorter Catechism. *In this* Catechism *I have been some Years instructing you; and, that you might the better understand what you there learn, I did above four Years ago begin this* Explanation *of it, which at first you had in Writing, and upon your desire, afterwards I put it Sheet after Sheet, as you learn'd it, in the Press for you. The often failure of the* Printer *hath caus'd many Irruptions and Intercisions in our Work; therefore having finish'd the whole, I have now printed it together, that we be not broken off upon that account any more; which, as the Fruit of much Study, and as a Token of most dear Love, I present you. And now* (Dear Young ones) *think not much of taking pains in learning that which hath cost me so much pains in composing for you.*

you. Such of you as have no Time, or ſtrength of Memory, for the learning of it, I adviſe to the frequent reading of it; and where it is not read in your Families, that you often read it over alone.

How profitable this will prove, Experience (thro' God's Bleſſing) in a ſhort time will ſhew: Hereby you may be able to look over the Heads of the moſt of your Years in Knowledge: Which, that you may be fill'd with, as with every Grace, is the Prayer for You to the Father of Lights, from whom cometh every good and perfect Gift, of

Yours in the ſevereſt Bonds,

THOMAS VINCENT.

An Explanation of the ASSEMBLIES Shorter Catechiſm.

1 Qu. WHat is the chief End of Man?

Anſw. Man's chief End is, to glorifie GOD, and enjoy Him for ever.

Q. 1. *What is meant by the chief End of Man?*

A. The chief End of Man is, that which Man ought chiefly to aim at, or deſign; to deſire, ſeek after, and endeavour to obtain, as his chief Good and Happineſs, unto which his Life and all his Actions ſhould be refer'd and directed; which is, the glorifying of God, and the enjoyment of God for ever.

Q. 2. *May Men have no other chief End than the glorifying and enjoying of God?*

A. Men ought to have no other chief End than the glorifying of God; but they may have ſubordinate Ends:

For, 1. Men ought to be diligent in their particular Callings for this end, that they may provide for themſelves and their Families, 1 *Theſ.* 4. 11, 12. *Do your own buſineſs, and work with your own hands, that ye may have lack of nothing.* 2. Men may eat and drink, and ſleep for this end, that they may nouriſh and refreſh their Bodies; It is lawful to deſign, and deſire, and ſeek ſuch things as theſe in ſuch actions, ſubordinately or leſs principally. But in theſe, and all actions, Men ought principally and chiefly to deſign and ſeek the glory of God, 1 *Cor.* 10. 32. *Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God.* 3. Men may moderately deſire and endeavour after the enjoyment of ſuch a portion of the good things of the World as are needful and uſeful; but they ought to make choice of God for their chief good, and deſire the eternal enjoyment of him as their chief portion, *Pſal.* 73. 25, 26. *Whom have I in Heaven but thee? and there is none upon Earth that I deſire beſides thee,* or in compariſon with thee: *My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever.*

Q. 3. *What is it to glorifie God?*

A. Negatively, to glorifie God is not to give any additional glory to God; it is not to make God more glorious than he is; for God is uncapable of receiving the leaſt addition to his eſſential glory, he being eternally and infinitely perfect and glorious, *Matth.* 5. 48. *Your Father which is in Heaven is perfect.* Pſal. 16. 2. *Thou art my Lord, my goodneſs extendeth not unto thee.*

2. Affirmatively, to glorifie God is to manifeſt God's glory; not only paſſively, as all Creatures do, which have neither Religion nor Reaſon; but alſo actively, men glorifie God, when the deſign of their life and actions is the glory and honour of God, 1 *Pet.* 2. 9. *That ye ſhould ſhew forth the Praiſes of him who hath called you,* &c. 1. When inwardly they have the higheſt eſtimation of him, and the greateſt confidence in him, aud the ſtrongeſt affections to him, this is glorifying of God in Spirit, 1 *Cor.* 6. 10. *Glorifie God in your Spirits which are Gods.* 2. When outwardly they acknowledge God according to the Revelations he hath made of himſelf, when with their Lips they ſhew forth Gods praiſe, *Pſal.* 50. 23. *He that offereth*

praiſe glorifie me. When they ſincerely endeavour in their actions the exalting of Gods name, the promotion of the Intereſt of his Kingdom in the World, and to yield that worſhip and obedience to him which he hath preſcribed in his Word, *Pſal.* 34. 3. *O magnifie the Lord with me, and let us exalt his name together.* Rev. 14. 7. *Fear God, and give glory to him, and worſhip him that made Heaven and Earth, and the Sea, and the Fountains of Water.*

Q. 4. *What is it to enjoy God?*

A. To enjoy God is to acquieſce or reſt in God as the chief good, with complacency and delight, *Pſalm* 116. *Return unto thy reſt, O my Soul.*

Q. 5. *How is God enjoyed here?*

A. 1. God is enjoyed here, when people do ſettle themſelves upon, and cleave to the Lord by Faith, *Joſh.* 23. 8. *But cleave unto the Lord your God.* 2. When they taſte the Lord's goodneſs, and delight themſelves in the gracious preſence and ſenſible manifeſtation of God's ſpecial love unto them, *Pſal.* 34. 8. *O taſte and ſee that the Lord is good.* Rom. 5. 5. *Becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt.*

Q. 6. *How will God be enjoyed by his people hereafter?*

A. God will be enjoyed hereafter by his people, when they ſhall be admitted into his glorious preſence, have an immediate ſight of his face, and full ſenſe of his love in Heaven, and there fully and certainly acquieſce and reſt in him, with perfect and inconceivable delight and joy, 1 *Cor.* 13. 12. *Now we ſee through a glaſs darkly, but then face to face.* Heb. 4. 9. *There remaineth therefore a reſt to the People of God.* Pſal. 16. 11. *In thy preſence is fulneſs of joy, and at thy right hand are pleaſures for evermore.*

Q. 7. *Why is the glorifying of God, and enjoying of God joyned together as one chief end of Man?*

A. Becauſe God hath inſeparably joyned them together, ſo that Men cannot truly deſign and ſeek the one without the other; they which enjoy God moſt in his houſe on earth, do moſt glorifie and praiſe him, *Pſ.* 48. 4. *Bleſſed are they that dwell in thy houſe, they will be ſtill praiſing thee.* And when God ſhall be moſt enjoyed by the Saints in Heaven, he will be moſt highly glorified, 2 *Theſſ.* 1. 10. *He ſhall come to be glorified in his Saints.*

Q. 8.

Q. 8. *Why ought men chiefly to design the glorifying of God in all their actions?*

A. 1. Because God hath made them; and made them for this end; and given them a Soul capable of doing it, beyond irrational creatures, *Psal.* 100. 3. *Know ye that the Lord is God, it is he that made us, and not we our selves.* Proverbs 16. 4. *The Lord made all things for himself.* Psal. 103. 1. *Bless the Lord, O my Soul, and all that is within me bless his holy name.* 2. Because God doth preserve them and make provision for them, that they might glorifie him, *Psal.* 66. 8,9. *O bless our God, O ye people, which holdeth our Soul in life.* Ps. 95.6, 7. *O come let us worship before the Lord; for we are the people of his pasture, and the sheep of his hand.* 3. Because God hath Redeemed them, and bought them with a price of his Sons blood, that they may glorifie him, 1 *Cor.* 6. 10, 20. *Ye are not your own, for ye are bought with a price; therefore glorifie God in your Body and in your Spirits, which are Gods.* 4. Because he hath given them his word to direct, his Spirit to assist, and promiseth his Kingdom to encourage them to glorifie him, *Psal.* 147. 19, 20. *He sheweth his word unto* Jacob, *his Statutes and Judgments unto* Israel: *He hath not dealt so with any Nation; Praise ye the Lord.* Rom. 8. 26. *Likewise the Spirit helpeth our infirmities.* Jam. 2. 5. *Heirs of the Kingdom, which he hath promised unto them that love him.*

Q. 9. *Why ought men chiefly to desire and seek the enjoyment of God for ever?*

A. Because God is the chiefest good, and in the enjoyment of God doth consist man's chiefest happiness, *Matth.* 19. 17. *There is none good but one, and that is God.* Psal. 4. 6, 7. *There be many that will say, who will shew us any good? Lord, lift thou up the light of thy countenance upon us; Thou hast put gladness in my Heart, more than in the time that their Corn and Wine encreased.* 2. Because God is but imperfectly and inconstantly enjoyed here, and men cannot be perfectly happy until they come unto the eternal enjoyment of God in Heaven, 2 *Cor.* 13. 9, 10. *We know in part, but when that which is perfect is come, then that which is in part shall be done away.* Phil. 3. 12. *Not as though I had already attained, either were already*

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perfect; but I follow after, if I may apprehend that for which I am apprehended. Psal. 16. 11. *In thy presence there is fulness of joy.*

2 Quest. *What Rule hath God given to direct us how we may glorifie and enjoy him?*

Answ. The word of God which is contained in the Scriptures of the Old and New Testament, is the only Rule to direct us how we may glorifie and enjoy him.

Q. 1. *Why is the word contained in the Scriptures of the Old and New Testament called the Word of God?*

A. Because it was not from the Invention of the Men which wrote the Scriptures, but from the immediate Inspiration of the Spirit of God, who indited them, 2 *Tim.* 3. 16. *All Scripture is given by Inspiration of God.* 2 *Pet.* 1. 21. *Prophesie of Scripture came not by the will of men, but holy men of God spake as they were moved by the Holy Ghost.*

Q. 2. *How do you prove the Word in the Scriptures to be the Word of God?*

A. 1. Because of the Majesty of the Scriptures. 1. God is frequently brought in speaking to and by the Prophets, and his Majesty set forth in such high Expressions as are not to be found in any humane Writings, *Isa.* 57. 15. *Thus saith the high and lofty One, who inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy place.* 1 Tim. 6. 15, 16. *Who is the Blessed, and only Potentate, the King of Kings, and Lord of Lords: who only hath immortality, dwelling in the light which no man can approach unto.* 2. The Style and way of the Scriptures is with such Majesty as not in other Writings: Duties are therein prescribed, which none but God can require; Sins are therein condemned, which none but God can prohibit: Threatnings of Punishment are therein denounced, which none but God can inflict; Promises of such Rewards are therein made, which none but God can bestow; and all in such a Majestick way, as doth evidence God to be the Author of this Book of the Scriptures.

2. Be-

2. Becauſe of the Holineſs and Purity of the Scriptures, *Rom.* 1. 2. *Which God had promiſed before by his Prophets in the Holy Scriptures.* Pſal. 12. 6. *The words of the Lord are pure words, as Silver tryed in a Furnace of Earth, purified ſeven times.* The Scriptures are holy from the beginning of them unto the end; they do not ſavour at all of any thing that is earthly and impure; eſpecially the Laws of the Word are holy, commanding every thing that is holy, and forbidding every thing that is impure and unholy: Whence it is evident that the Scriptures are the Word of the holy God, and that the holy Men which wrote them were acted herein by the Holy Ghoſt.

3. Becauſe of the Conſent and Harmony of the Scriptures; in the Scriptures there is a Conſent between the Old Teſtament and the New: A Conſent between the Types and Figures under the Law, and the things typified and prefigured under the Goſpel; between the Prophecies and Scriptures, and the fulfillling of thoſe Prophecies. There is in the Scriptures a Harmony or Agreement of Precepts, and a Harmony or Agreement of Hiſtories, and a Harmony or Agreement of Deſign: Wherefore, ſince the Scriptures were written by ſo many ſeveral Men, in ſo many ſeveral Ages, and different Places, and yet agreeing ſo well in their Writings, that no irreconcilable difference is to be found in them, it is evident that they were all acted by the ſame Spirit of God; and therefore, that the Scriptures are the Word of God.

4. Becauſe of the high Myſteries which are revealed in the Scriptures: We read in the Scriptures of the Trinity of Perſons in the Godhead; the Incarnation of the Son of God; the Myſtical Union of Chriſt and his Members. Theſe and ſuchlike Myſteries, were beyond the reach of the moſt Wiſe and Learned Men to invent, much more beyond the reach of unlearned Fiſhermen, by whom they were revealed: Whence it is evident that they ſpake not their own words, but what they were taught by the immediate Inſpiration of the Spirit.

5. Be-

5. Becauſe of the Antiquity of the Scriptures; they were written in part before any other Writings of Men, and they contain a Hiſtory of the moſt ancient things; namely, the Creation of the Old World, the Flood, and the like: Such ancient things are there revealed, which none but God knew, and therefore God muſt needs be the Author of them.

6. Becauſe of the Power and Efficacy of the Scriptures. 1. The Scriptures are powerful to convince, and awaken, and wound the Conſcience. *Heb.* 5. 11. *The Word of God is quick and powerful, ſharper than a two-edged Sword.* 2. The Scriptures are powerful to convert and change the Heart, *Pſal.* 12. 6. *The Law of the Lord is perfect, converting the Soul.* 3. They are powerful to quicken Men out of ſpiritual Death and Deadneſs, *Iſa.* 55. 3. *Hear, and thy Soul ſhall live.* Pſal. 119. 50. *Thy word hath quickned me.* 4. They are powerful to rejoice and comfort under the deepeſt diſtreſſes. *Pſal.* 19. 8. *The ſtatutes of the Lord are right, rejoicing the heart.* The Scripures opened and applied, are made effectual to produce ſuch powerful Effects as do exceed the power of Nature, and can be effected only by the power of God; which ſheweth, that God is the Author of the Scriptures, which he would not ſo far own and honour, if they were not his own.

7. Becauſe of the Deſign and Contrivement of the Scriptures. 1. The Deſign of the Scriptures is to give God all the Glory; the deſign is not to exalt any, but to debaſe and empty all Men, and exalt God's Name and Grace in the World: The marvelous contrivance of Wiſdom, in finding out a way for Man's recovery and ſalvation by Jeſus Chriſt, when fallen by ſin into ſuch a ſtate of Miſery, which no mortal Brain could have invented: This doth ſhew not only that this Contrivance was from the infinitely wiſe God, but alſo that the Scriptures which have revealed this, are his Book.

8. Becauſe the Scriptures are confirmed by Miracles; we read of many Miracles in the Scriptures, eſpecially thoſe which were wrought by Jeſus Chriſt and his Diſciples, to confirm their Doctrine that was from God; ſuch as curing ſome who were born blind, raiſing the dead, calming

calming the Sea with a word, and many more. Now these and the like miracles were from the immediat hand of God, and the relation we have faithfully hand ed down unto us, as appeareth by the Writings ſtill mongſt us, of ſeveral Holy Men upon them, and cerning them; as alſo by the ſeveral Copies of the (which could not be forg'd and not be found out) agree ing in the ſame Relation. And as ſurely as God di effect thoſe Miracles, ſo ſurely is God the Author of th Scriptures which is confirmed by them.

9. Becauſe the Scriptures were confirmed by th Blood of Martyrs: There was many Thouſand Chri ſtians in the Primitive Times, who ſealed and gav Teſtimony to the Truths of the Scriptures with the lo of their Lives. The great Faith of the Primitive Chri ſtians in the Truth of the Scriptures, who might eaſil have found out the deceit, had there been any deceit im poſed upon Men in them; and the great Patience and conſtancy which they ſhewed in their ſufferings, as an E vidence of their Faith, is a weighty Argument in conjun ction with others, to prove the Divine Authority of the Scriptures.

10. Becauſe of the Teſtimony of the Spirit of God, in and with, and by the Scriptures upon the Hearts of Belie vers, 1 *John* 2. 20. *Ye have an Unction from the Holy One and ye know all things*; becauſe *verſe* 27. *The ſame anointing Teacheth you of all things, and is Truth, and is no Lye.* With out this Teſtimony and Teaching of the Spirit, all other Arguments will be ineffectual to perſwade a ſaving Faith.

Q. 3. *Why was the Word of God put into Scriptures, or Writings?*

A. 1. That the Hiſtory and Doctrine of the Word might be the better conveyed down to Poſterity; for if the Word revealed to holy Men ſo many Ages ſince had been intruſted only unto the Memories of Men, by Tradition to hand it down from one Generation to another (ſuppoſing the Perſons with whom the Word was intruſted were faithful) yet the Memories of Men being weak and unfaithful, many Truths in all likelihood would have been loſt by this time; therefore there was not a more ſure way of making known the Grace of God unto

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ture Ages, than by committing the Word of God to Writing, 2 *Pet.* 3. 1. *This second Epistle I write unto you by way of remembrance.* 2. That the Gospel made known in the Word might the better be propagated in several Nations: Reports of others would not so easily have been believ'd, as the Writings of the Prophets and Apostles themselves, unto whom the Word was reveal'd. 3. That there might be in the Church a standing Rule of Faith and Life, according to which all Doctrines might be examin'd, and all Actions might be order'd; and by consequence that corrupt Principles and corrupt Practices might be prevented, which the Minds and Hearts of Men are very prone unto, and would have the more seeming pretence for, were there not expres Scriptures against both; *Isa.* 8. 20. *To the Law and to the Testimony: If they speak not according to this Word, it is because there is no Light in them.*

Q. 4. *Which are the Scriptures of the Old Testament, and which the Scriptures of the New Testament?*

A. The Scriptures of the Old Testament are the Scriptures in the first part of the Bible, beginning at *Genesis*, and ending with *Malachy*. The Scriptures of the New Testament are, the Scriptures in the last part of the Bible, beginning at *Matthew*, ending with the *Revelation*.

Q. 5. *Why are the Scriptures in the former part of the Bible call'd the Scriptures of the Old Testament?*

A. Because the Testament or Covenant of Grace which GOD made with Man is therein reveal'd, in the old dispensation of it; in which Christ, the Testator of the Testament, and Mediator of the Covenant, is set forth by Types and Figures, and many burdensom Services and carnal Ordinances of the Ceremonial Law were requir'd.

Q. 6. *Why are the Scriptures in the latter part of the Bible call'd the Scriptures of the New Testament?*

A. Because the Testament of God, or Covenant of Grace, is therein reveal'd in the New dispensation of it, without Types and Figures, Christ himself being reveal'd as come in the Flesh, who before was shadow'd under them, who having fulfill'd the Ceremonial Law, hath abolish'd it, and freed his People from that Yoke of Bondage, requiring now more Spiritual Worship in its room.

Q. 7.

Q. 7. *Are not the Scriptures in the* Apocryphal Books *the Word of God?*

A. Though there be many true and good things in these Books, which may be read profitably, as in other Authors; yet they are not to be esteemed as Canonical Scripture, and part of the word of God. 1. Because they were not written in the *Hebrew Tongue*, nor acknowledg'd as Canonical by the *Jews* of old, unto whom the keeping of the Oracles of God was then committed. 2. Because in those Books there are some things false and disagreeable to the Word of God. 3. Because there is not that Power and Majesty in those Books as in Canonical Scriptures. 4. Because the Author of *Ecclesiasticus* (the choicest of all the *Apocryphal Books*) doth crave Pardon if any thing be amiss in that Book, which he would not have done, had he been guided by the Infallible Spirit of God therein.

Q. 8. *Have not the Scriptures their Authority from the Church, as the* Papists *affirm?*

A. No 1. Because the Church, on whose Testimony they say the Scriptures do depend, is an Apostate, and corrupt Church, and the Seat of Antichrist. 2. Because the true Church of Christ doth depend on its being, on the Scriptures, and therefore the Scriptures cannot depend upon the Church for its Authority, *Eph.* 2. 19, 20. *Ye are fellow-Citizens with the Saints, and of the Houshold of God, being built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief Corner-stone.* 3. Because if the Authority of the Scriptures did depend upon the Church, then the Church in it self, without the Scriptures, must be infallible, otherwise our Faith in the Scriptures from their witness, could not be certain; but the Church in it self without the Scripture is not infallible.

Q. 9. *Why are the Scriptures called the Rule to direct us how we may glorifie and enjoy God?*

A. Because all Doctrines which we are bound to believe must be measured or judg'd of; all Duties which we are bound to practice, as means in order to the attainment or this chief end of Man, must be squared or conformed unto this Rule, *Gal.* 16. *As many as walk according to this Rule, peace be on them.*

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Q. 10. *Why are the Scriptures called the only Rule?*

A. Because the Scriptures, and nothing else, are sufficient to direct us how we may glorifie and enjoy God.

Q. 11, *Is not Natural Reason, without the light of the Scriptures, sufficient to direct us?*

A. 1. Indeed Natural Reason may, from the Natural Impressions of a Deity upon the Mind, and evidences of a Deity in the Works of Creation and Providence, shew that there is a God, and that this God is infinite in his Being, and Power, and Wisdom, and Goodness, and that he is to be glorified and worship'd by his Creatures.

2. But Natural Reason cannot fully and savingly shew what God is. 1. It cannot reveal his Love and Mercy to Sinners in his Son. 2. It cannot reveal how he should be glorified and worship'd. 3. It cannot direct us how we should enjoy him either here or hereafter.

Q. 12. *Are not the unwritten Traditions of the Church of* Rome *to be made use of as a Rule for our direction, especially since the Apostle exhorteth the* Thessalonians, *2. Thes.* 3. 15. *to hold fast the Traditions which they had been taught, not only by writing, but also by word of mouth; and many of the Traditions in the Church of* Rome *are pretended to be Apostolical?*

A. The unwritten Traditions of the *Church of Rome* are not to be made use of as a Rule for our direction, 1. Because no unwritten Traditions could be convey'd down from the Apostles time unto ours by word of Mouth, without danger of mistake and corruption, and therefore we cannot be certain their Traditions, which they call Apostolical, are not corrupted; as we must be, if we use them as our Rule. 2. Because we have reason to think, the Church of *Rome* being so much corrupted, that their traditions are corrupted too; especially when Historians tells us of the general corruptions, ignorance, and viciousness of some Generations in their Church, namely in the 9th and 10th Centuries, and afterwards; through which link of times we cannot rationally expect to receive pure Traditions. 3. Because several of their Traditions are contrary to the express Word of God, like those of the Elders amongst the *Pharisees*, which our Saviour doth condemn, together with all human impositions, *Mat.* 15. 6, 7. *Ye have made the Commandments of God of none effect by your*

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Traditions; but in vain do they worship me, teaching for Doctrines the Commandments of Men. 4. Because however the *Thessalonians* were bound to hold fast some unwritten Traditions for a while, because the History of Christ, and much of the Gospel, they had for the present only from the Mouths and Testimony of the Apostles, yet afterwards the whole History of Christ, and whatever was necessary to be known, and believ'd, and practis'd, in order to Salvation, was committed to writing in the Books of the New Testament, both for the sake of the present and future Generations of the Church, that so the Gospel might not be corrupted by unwritten Traditions: Therefore all unwritten Traditions are to be rejected.

Q. 13. *Is not the Light within Men, and the Spirit of God without the Scriptures (which* Quakers *and* Enthusiasts *pretend unto) to be made use of, as a Rule for our direction?*

A. The Light which is in Men without the Scriptures is not to be used for our Rule; 1. Because whatever Light any pretend unto without the Word, is but Darkness, in which whosoever walketh, he must needs stumble, and fall into the Ditch; *Isa.* 8.20. *To the Law, and to the Testimony, if they speak not according to this Word, 'tis because there is no Light in them.*

2. Whatever Spirit any have, which leadeth them against or beside this Rule of the Scriptures, it is not the Spirit of God, and of Truth, but a Spirit of Error and Delusion. The Scripture telleth us plainly, that such as hear not the Apostles speaking in the Word, are acted by an erroneous Spirit, 1 *John* 4. 1, 6. *Beloved, believe not every Spirit, but try the Spirits, whether they be of God; because many false Prophets are gone out into the World. We are of God, he that knoweth God, heareth us; he that is not of God, heareth not us: Hereby know we the Spirit of Truth, and the Spirit of Error.*

3 Quest. *What do the Scriptures principally teach?*

Answ. The Scriptures do principally teach what Man is to believe concerning God, and what Duty GOD requireth of Man.

Q. 1.

Q. 1. *What is it to believe?*

A. To believe, is to assent or give credit to Truths, because of the Authority of another.

Q. 2. *What is it to believe what the Scriptures teach?*

A. To believe that which the Scriptures teach, is to assent or give credit to the Truth thereof, because of the Authority of God, whose Word the Scriptures are. This is Divine Faith.

Q. 3. *What is implied in the things concerning God, which the Scriptures teach?*

A. In the things concerning God, which the Scriptures teach, is implied all points of Faith, as it is divine.

Q. 4. *Are Christians to believe nothing as a point of Faith, but what the Scriptures teach?*

A. No; because no other Book in the World is of Divine Authority but the Scriptures, and therefore not absolutely infallible.

Q. 5. *What is meant by the Duty which God requireth of Man?*

A. By the Duty which God requireth of Man, we are to understand that which is God's due, or that which we owe to God, and are bound to do, as we are Creatures, and Subjects, and Children.

Q. 6. *Are we bound to do nothing in point of practice but what is requir'd in the Scripture?*

A. No; because the Laws and Commandments of God in the Scriptures are so exceeding large and extensive, that they reach both the inward and outward Man, and whole Conversation; so that nothing is lawful for us to do, except it be directly or consequently prescrib'd in the Word.

Q. 7. *How do the Scriptures teach Matters of Faith and Practice?*

A. The Scriptures do teach the Matters of Faith and Practice, by revealing these things externally; but it is the Spirit of God only in the Scriptures which can teach them internally and effectually unto Salvation.

Q. 8. *Why are the Scriptures said principally to teach what Man is to believe concerning God, and what Duty God requireth of Man?*

A. Because tho' all things taught in the Scriptures

Q. 1.

are alike true, having the ſtamp of Divine Authority o them, yet all things in the Scriptures are not alike n ceſſary and uſeful. Thoſe things which a Man is boun to believe and do, as neceſſary to Salvation, are thing which the Scriptures do principally teach.

4 Queſt. *What is God?*

Anſw. God is a Spirit, Infinite, Eterna Unchangeable in his Being, Wiſdom, Powe Holineſs, Juſtice, Goodneſs, and Truth.

Q. 1. *What kind of Subſtance is God?*

A. God is a Spirit, *John* 4. 24. *God is a Spirit, and th that worſhip him, muſt worſhip him in Spirit and in Truth.*

Q. 2. *What is a Spirit?*

A. A Spirit is an immaterial Subſtance, without Fleſh Bones, or bodily parts, *Luke* 24. 39. *Behold my Hands a my Feet, that it is I my ſelf; handle me, and ſee; for Spirit hath not Fleſh and Bones, as ye ſee me have.*

Q. 3. *How is God ſaid then in Scripture to have Ey and Ears, and Mouth, and Hands, and other parts,* P 34. 15. The Eyes of the Lord are upon the Righteou and his Ears are open unto their Cry. *Iſa.* 1. 20. T Mouth of the Lord hath ſpoken it. *Heb.* 10. 31. It is fearful thing to fall into the hands of the living God?

A. Theſe, and the like bodily parts are not in God p perly, as they be in Men; but figuratively, and after t manner of Men, he is pleas'd to condeſcend (in expreſſi himſelf hereby) to our weak Capacities, that we mig the more eaſily conceive of him by ſuch Reſemblances.

Q. 4. *How doth God differ from Angels and the Souls Men, who alſo are ſpiritual and immaterial Subſtances?*

A. 1. Angels and the Souls of Men are created S rits, and depend in their being upon God; but God an uncreated Spirit, and dependeth in his being up none. 2. Angels and the Souls of Men are finite Spiri but God is an infinite Spirit.

Q. 5. *What is it to be infinite?*

A. To be infinite, is to be without Meaſure, Bou or Limits.

Q. 6. *In what regard is God infinite?*

A. 1. God is infinite, or without bounds, in regard of his Being and Perfection; and therefore is incomprehensible. *Job* 11.7. *Canst thou by searching find out God? canst thou find out the Almighty to perfection?* 2. God is infinite or without measure and bounds in regard of Place, and therefore he is every where present; *Jer.* 23. 24. *Can a man hide himself in secret places, and I shall not see him, saith the Lord? Do not I fill both Heaven and Earth?* And yet neither Earth, nor the Heavens, nor the Heaven of Heavens, is able to contain him, 1 *Kin.* 8. 27. 3. God is infinite or without measure or bounds in regard of Time, and therefore he is Eternal, 1 *Tim.* 1. 17. *Now unto the King eternal, immortal, invisible, and only wise God, be honour and glory, for ever and ever.* 4. God is infinite or without measure and bounds, in regard of all his communicable Attributes.

Q. 7. *What is it to be Eternal?*

A. To be Eternal, is to have neither beginning nor ending.

Q. 8. *How doth it appear that God is Eternal?*

A. 1. From Scripture, *Psal.* 90. 2. *Before the Mountains were brought forth, or ever the World or the Earth was formed, even from everlasting to everlasting thou art God.*

2. From Reason, 1. God gave a being to the World, and all things therein, at the beginning of Time, therefore he must needs be before the World, and before Time, and therefore from everlasting. 2. God is an absolutely necessary Being, because the first Being, and because altogether independent, and beyond the reach of any Power to put an end to him; therefore he is unchangable, and therefore to everlasting he is God.

Q. 9. *How doth God differ from his Creatures in regard of his Eternity?*

A. 1. Some Creatures have their beginning with Time, and their ending with Time; as the Heavens, and the Foundations of the Earth. 2. Some Creatures have their beginning in time, and their ending also in time, as those Creatures upon the Earth which are generated and corrupted, which are born and live for a while, and then die. 3. Some Creatures have their beginning in time, yet do not end with or in time, but endure for ever, as Angels and the Souls of Men. 4. But God differs from all, in that he

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was from everlasting before time, and will remain unto everlasting, when time shall be no more.

Q. 10. *What is it to be unchangeable?*

A. To be unchangeable, is to be always the same without any alteration.

Q. 11. *In what regard is God unchangeable?*

A. 1. To be unchangeable in regard of his Nature and Essence; *Psal.* 102: 25, 26, 27. *Of old thou hast laid the Foundations of the Earth, and the Heavens are the work of thy Hands; they shall perish, but thou shalt endure; they shall be chang'd, but thou art the same.* 2. God is unchangable in regard of his Counsel and Purpose, *Isa.* 46.10. *My Counsel shall stand, and I will do all my pleasure.* Heb. 6. 17. *Wherein God willing to shew the immutability of his Counsel.* 3. God is unchangeable in regard of his Love and special Favours, *Rom.* 11. 22. *The Gifts and Calling of God are without Repentance.* Jam. 1. 17. *Every good and perfect Gift cometh down from the Father of Lights, with whom there is no variableness, neither shadow of turning.*

Q. 12. *How is God said to be Infinite, Eternal, Unchangeable in his Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth?*

A. In that Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth, which are communicable unto, and may be in some degree and measure found in the Creatures, they are in God Infinitely, Eternally, Unchangeably, and so altogether in an incommunicable manner. 1. Creatures have a Being, but 'tis a finite Being, a Being in time, a changeable Being: God's Being is Infinite, Eternal, and Unchangeable. 2. Creatures may have Wisdom, but it is finite and imperfect Wisdom: God's Wisdom is infinite and absolutely perfect. 3. Creatures may have some Power, but it is finite and limited Power, such as may be taken away; they may have Power to do something depending upon God: But God is infinite in Power, he is omnipotent, and can do all things independently without the help of any. 4. Creatures may have some Holiness and Justice, and Goodness, and Truth; but all these are Qualities in them; they are finite, and in an inferior degree, and they are subject to change: But these things are Essence in God, they are infinite and perfect in him;

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is Holineſs is Infinite, his Juſtice is Infinite, his Goodneſs is Infinite, his Truth is Infinite, and all theſe are eternally in him, without any variableneſs, or poſſibility of change.

Q. 13. *What is the Wiſdom of God?*

A. The Wiſdom of God is his Eſſential Property, whereby by one ſimple eternal act, he knoweth both himſelf and all poſſible things perfectly, and according to which he maketh, directeth, and ordereth all future things for his own glory.

Q. 14. *Wherein doth the wiſdom of God appear?*

A. 1. God's wiſdom doth appear in his perfect knowledge of all poſſible things, all paſt things, all preſent things, all future things, in their Natures, Cauſes, Virtues and Operation; and that not by Relation, Obſervation, or Induction of Reaſon, as Men know ſome things, but by one ſimple and eternal act of his Underſtanding, *Pſ.* 147. 5. *His Underſtanding is Infinite,* Pſ. 139. 1. *O Lord, thou haſt ſearched me, and known me: ſuch knowledge is too wonderful for me, it is high, I cannot attain to it.* Heb. 4. 13. *Neither is there any creature which is not manifeſt in his ſight, but all things are naked and open unto the eyes of him with whom we have to do.*

2. God's Wiſdom doth appear in the beautiful variety of Creatures, which he hath made above and below, *Pſ.* 104. 24. *O Lord, how manifold are thy works! in wiſdom haſt thou made them all.*

3. God's Wiſdom doth appear in his admirable contrivance of our Redemption through his Son, whereby his Juſtice is fully ſatisfied, and his people are graciouſly ſaved, 1 *Cor.* 2. 6, 7. *Howbeit, we ſpeak wiſdom among them that are perfect, the wiſdom of God in a Myſtery,* &c. This is that Wiſdom which was made known by the Church unto the Angel, *Epheſ.* 3. 10. *To the intent that unto the Principalities might be known by the Church the manifold wiſdom of God.*

4. God's Wiſdom doth appear in his excellent government of all his Creatures. 1. In his government of reaſonable Creatures, directing them unto their ends, though they have no reaſon to guide them. 2. In his government of reaſonable Creatures that are wicked,

over-ruling all their Actions for his own glory, tho' they be intended by them for his dishonour, *Ps.* 76. 10. *Surely the Wrath of Men shall praise thee.* 3. In his government of his Church and People; the disposal of his special Favours to the most unworthy, that he might reap all the glory; his qualifying and making use of Instruments in great Works beyond their own Thoughts and Designs; his seasonable Provisions for his People; his strange Preservation of them from the Malice of subtile and powerful Enemies; his promoting his own Interest in the World, by the means which Men use to subvert it, and the like, do evidently declare the infinite Wisdom of God.

Q. 15. *What is the Power of God?*

A. The Power of God is his Essential Property, whereby he can do all things, *Gen.* 17. 1. *I am the Almighty God.*

Q. 16. *Wherein doth the Power of God shew it self?*

A. 1. The Power of God doth shew it self in what he hath done; he hath created all things, *Rom.* 1. 20. *The invisible things of him from the Creation of the World are clearly seen by the things which he hath made, even his Eternal Power and Godhead.* He hath effected many Miracles, which we read of both in the Old and New Testament, which exceeded the Power of natural Causes: He hath rais'd up to himself, and preserv'd his Church in all Ages, notwithstanding the rage and malice of all the Powers of Earth and Hell, who have endeavour'd to extirpate it; *Mat.* 16. 18. *Upon this Rock will I build my Church, and the gates of Hell shall not prevail against it.*

2. The Power of God doth shew itself in what he doth. He upholds all his Creatures in their being and operations, *Heb.* 1. 3. *Upholding all things by the Word of his power.* He plucks his chosen People out of the Snare of the Devil, and powerfully draws them, and joins them by Faith unto Jesus Christ, *Eph.* 1. 19. *And what is the exceeding greatness of his Power towards them that believe?* He works Grace in his People, and maintaineth his Work, and enableth them to persevere, 1 *Pet.* 1. 5. *Who are kept by the Power of God thro' Faith unto Salvation.* He restraineth the Wicked, and bringeth Satan under the

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feet of his People: He worketh continually, easily, irresistibly and indefatigably; all which sheweth his Power.

3. The Power of God doth shew itself in what he will do: He will make the Kingdoms of the Earth to stoop to his Son, and that both *Jew* and *Gentile*: He will ruine Antichrist, tho' never so potent at the present: He will raise up the Dead out of their Graves, and destroy the visible World at the last day; and he will shew the Power of his Anger, in the everlasting punishment of the Wicked in Hell.

4. The Power of God doth shew itself in what he can do: He can do whatever he pleaseth; He can do whatever is possible to Infinite Power, whatever doth imply a Contradiction, or argue Imperfection.

Q. 17. *What is the Holiness of God?*

A. The Holiness of God is his Essential Property, whereby he is infinitely pure, loveth and delighteth in his own Purity, and in all the resemblances of it which any of his Creatures have; and is perfectly free from all impurity, and hateth it where-ever he sees it.

Q. 18. *How may God be said to be Holy?*

A. 1. The Name of God is Holy, *Psal.* 118. 9. *Holy and Reverend is his Name.* 2. The Nature of God is Holy, *Rev.* 4. *Holy, holy, holy, Lord God Almighty.* 3. The Persons of the Godhead are holy; the Father is holy; *John* 17. 11. *Holy Father, keep through thy Name those which thou hast given me:* The Son is holy, *Acts* 4. 27. *Against thy holy Child Jesus were they gather'd:* The Spirit is holy, *Rom.* 17. 11. *Joy in the Holy Ghost.* 4. The Words of God are holy, *Psal.* 145. 17. *The Lord is Righteous in all his ways, and Holy in all his works.* 5. The Word of God is holy, *Rom.* 1. 2. *which he hath promis'd in the Holy Scriptures.* His Law is holy, *Rom.* 7. 12. *The Law is Holy, and the Commandment Holy, just, and good.* And his Gospel is Holy, *Luke* 1. 72. *To remember his Holy Covenant.* 6. The Worship of God is Holy; the matter of it Holy, *Mal.* 1. 11. *In every place Incense shall be offer'd unto thy Name, and a pure offering of righteousness.* The manner of it Holy, *Joh.* 4. 24. *God will be worship'd in Spirit and in Truth.* The time of it Holy, *Exod.* 20. 8. *Remember the Sabbath-day, to keep it Holy.* 7. The dwel-

ing place of God is Holy, *Isa.* 57. 15. *Thus saith the High and lofty One, I dwell in the High and Holy Place.* 8. The Angels which attend upon God in Heaven are Holy, *Matthew* 25. 31. *All the Holy Angels with him.* 9. The People of God upon Earth are Holy, *Deut.* 7. 9. *Thou art a Holy People unto the Lord.* 10. God requireth, worketh, loveth and delighteth in Holiness, 1 *Pet.* 1. 15. *Be ye Holy.* 1 Thes. 4. 3. *This is the Will of God, even your sanctification.* 11. God hateth Sin and Sinners infinitely, and without Holiness will not admit any into his Kingdom, *Ps.* 5. 5. *Thou hatest all the Workers of Iniquity.* Heb. 12. 14. *Follow Peace with all Men, and Holiness, without which none shall see God.*

Q. 19. *What is the Justice of God?*

A. The Justice of God is his Essential Property, whereby he is infinitely righteous and equal, both in himself, and in all his dealings with his Creatures.

Q. 20. *Wherein doth the Justice of God shew it self?*

A. 1. In the Punishment which he inflicted upon Christ our Surety for our Sins, *Isa.* 53. *He was wounded for our Transgressions, and bruised for our Iniquities.* 2. In the Vengeance he will execute upon Unbelievers for their own Sins in the Day of Wrath, 2 *Thes.* 1. 7, 8, 9. *The Lord will be revealed in flaming fire, taking Vengeance on them that obey not the Gospel, who shall be punished with everlasting Destruction.* 3. In the Reward he will give to his people through the Merits of Christ, *Matth.* 5. 12. *Great is your Reward in Heaven;* 2 Tim. 4. 8. *Henceforth is laid up for me a Crown of Righteousness.* 4. In those temporal Judgments he bringeth upon a People or Person for their Sins in this world, *Dan.* 9. 7. *O Lord, Righteousness belongeth unto thee, but unto us Confusion of Face, as it is this day.* Lamen. 3. 39. *Wherefore doth a living man complain, a man for the punishment of his sins?*

Q. 21. *What is the Goodness of God?*

A. The Goodness of God is his Essential Property, whereby he is altogether good in himself, and the Author of all good, *Psal* 119. 68. *Thou art good, and dost good.*

Q. 22. *Wherein doth the Goodness of God appear?*

A. God's Goodness doth appear, 1. In the Works which

which he hath made, *Geneſis* 1. 31. *And God ſaw every thing that he had made, and behold it was very good.* 2. In his Bounty and proviſions for all his Creatures, *Pſalm* 145. 9. *The Lord is good to all*; verſe 15. *The eyes of all wait upon thee.* 3. In his patience and forbearance towards the Wicked and his Enemies, *Rom.* 2. 4. *Or deſpiſeſt thou the Riches of his Goodneſs, and forbearance, and long ſuffering?* 4. And chiefly, God's Goodneſs doth appear in his ſpecial Love and Mercy towards his people; in chooſing them, in redeeming them, in calling them, in pardoning them, in adopting them, in ſanctifying them, in all the Privileges he beſtoweth upon them, and manifeſtations of his love unto them here; and in his taking them unto, and giving them poſſeſſion of his Kingdom hereafter. *Exod.* 34. 6. 7. *The Lord is gracious and merciful, abundant in goodneſs, keeping mercy for thouſands, forgiving iniquity, trangreſſions and ſin,* &c.

Q. 23. *What is the Truth of God?*

A. The Truth of God is his Eſſential Property, whereby he is ſincere and faithful, free from all falſhood and diſſimulation, *Tit.* 1. 2. *In hope of eternal Life, which God, who cannot lye, hath promiſed.* Heb. 6. 18. *By two immutable things in which it is impoſſible that God ſhould lye.*

Q. 24. *Wherein doth the Truth of God appear?*

A. God's Truth doth appear, 1. in the Soundneſs of the Doctrine which he hath revealed, wherein there is no flaw or corruption. 2 *Tim.* 1. 13. *Hold faſt the form of ſound words which thou haſt heard of me.* 2. In the certainty of the Hiſtories which he hath recorded, wherein there is no lye or miſtake, *Luke* 1. 3, 4. *It ſeemed good to me to write to thee, that thou mightſt know the certainty of thoſe things wherein thou haſt been inſtructed.* 3. In the accompliſhment of the Prophecies which he hath foretold, wherein there is no failing or falling ſhort, *Joh.* 1. 45. *We have found him of whom* Moſes *in the Law and the Prophets did write.* Mat. 24. 35. *Heaven and Earth ſhall paſs away, but my word ſhall not paſs away.* 4. In the fulfilling the promiſes which he hath made to his people, *Heb.* 10. 23. *He is faithful that hath promiſed.* 5. In executing the Judgments which he hath threatned againſt the wicked, *Zech.* 1. 6. *But my words did they not*

take hold on your Fathers? 6. But the great appearanc of God's Truth will be at the day of Christ's appearanc to Judgment, when rewards and punishments shall b dispensed according to what he hath foretold us in th Book of the Holy Scripture.

5 Quest. *Are there more Gods than one?*

Answ. There is bnt one only, the Living and True God.

Q. 1. *Why is God said to be only one?*

A. In opposition to many Gods, *Deut.* 6. 4. *Hear* Israel, *the Lord our God is one Lord,* 1 Cor. 8. 4, 5, *We know that there is none other God but one; for thoug there be that are called Gods, whether in Heaven or Eart (as there be Gods many, and Lords many) yet unto u there is but one God.*

Q. 2. *Why is God said to be the Living God?*

A In opposition to dead Idols, *Psalm* 115. 4, 5, *Their Idols are Gold and Silver, the work of Mens hands they have Mouths, but they speak not, Eyes have they an see not, Ears have they, but they hear not,* &c. 1 Thes. 19. *Ye turned from Idols to serve the Living God.*

Q. 3. *Why is God said to be the True God?*

A In opposition to all false Gods, *Jer.* 10. 10, 11 15. *The Lord is the True God: the Gods that have n made the Heavens and the Earth shall perish from th Earth, and from under these Heavens; they are Vanity and the work of Errors.*

Q. 4. *How doth it appear that God is one only?*

A. Because God is infinite, and there cannot be mor than one infinite Being; for as much as one infinit Being doth set Bounds and Limits unto all other Be ings, and nothing that is Bounded and Limited can b infinite.

Q. 5. *How doth it appear that God is Living?*

A. 1. Because God giveth to, and preserveth Life i all his Creatures, 1 *Tim.* 6. 13. *I give thee charge in th sight of God, who quickneth all things.* Acts 17. 28. *In him we live, and move, and have our being.* 2. Because Go reigneth for ever, *Jer.* 10. 10. *The Lord is a living God and an everlasting King.*

Q. 6

Q. 6. *How doth it appear that God is true, that he hath true Being, or that there is a God indeed?*

A. By several Arguments, sufficient to convince all the Atheists in the World, if they would hearken to their own Reason,

Q. 7. *What is the first Argument to prove that there is a God?*

A. The first Argument to prove that there is a God, may be drawn from the Being of all things. 1. The Being of the Heavens, the high stories which are there erected, the glorious Lights which are there placed, the glittering Stars which there move. 2. The Being of the Earth, whose foundations are sure and unmoved by Storms and Tempests, though it hang like a Ball in the midst of the Air. 3. The Being of the vast Sea, where there is such abundance of Waters, as some think, higher than the Earth, which yet are bounded and restrained from overflowing and drowning the Land and its Inhabitants, as once they did when their limits were for a while removed. 4. The Being of such various Creatures above and below, especially of those which have motion and life in themselves. 5. And chiefly, the Being of Man, the Curious Workmanship of this Body in the Womb, especially the Being of Mans Soul, which is immaterial, invisible, rational, immortal, and which cannot arise from the power of the matter (as the sensitive Souls of Brutes) neither doth depend on the Body in some of its operations. These and all the works which our Eye doth see, or Mind doth apprehend, do prove that there is a God, who hath given a Being to them, and continueth them therein.

Q. 8. *Wherein lieth the force of this Argument to prove from the Being of things, that there is a God?*

A. All things that have a Being, must either, 1. Have their Being from Eternity: Or, 2. Must give a Being to themselves: Or, 3. Must have their Being from God. 1. But first, they could not have their Being from Eternity, for then they would be infinite in duration, and so capable of no measure by time: They would be necessary, and so capable of no alteration or destruction; but both Reason and Experience do evidence the contrary, therefore they are not Eternal. 2. Things cannot give a being

to themſelves; for that which giveth a being to a thing muſt be before it, and hence it would follow, that things ſhould be, and not be at the ſame time, which is a Contradiction, and abſurd. 3. Therefore, thirdly, it muſt neceſſarily follow, that there is a God, who is a Neceſſary, Infinite, and Eternal Being; who is Omnipotent, and hath given a Being to all Creatures.

Q. 9. *What is the ſecond Argument to prove that there is a God?*

A. The ſecond Argument to prove that there is a God, may be drawn from the Government of all things. 1. The beautiful Order, and conſtant Motion of Heavenly Bodies, ſhedding down Light and Heat, and ſweet Influence upon the Earth, without which all living Creatures below would quickly languiſh and die. 2. The bottling up of the Waters in the Clouds, and ſprinkling of Rain from thence upon the dry and parched Ground, without which it would yield no Fruit. 3. The cleanſing of the Air, and fanning of the Earth with the wings of the Wind, without which, in ſome hotter Climates, the Inhabitants could not live. 4. The ſubjection of many ſtrong and fierce Creatures, unto weak and timerous Men. 5. The ſubſerviency of irrational and inanimate Creatures one to another, and the guiding them without their own deſignment unto their ends. 6. Notwithſtanding the various, innumerable, and ſeeming contrary particular ends, which the many Creatures in the World have, the directing them without confuſion unto one common end, in which they do all agree: This doth undeniably prove, that there is an infinitely powerful and wiſe God, who is the ſupream Lord and Governour of the World.

Q. 10. *What is the third Argument to prove that there is a God?*

A. The third Argument to prove that there is a God, may be drawn from the impreſſions of a Deity upon the Conſciences of all Men, in all Ages and Nations, which could not be ſo deep and univerſal, were it a fancy only, and groundleſs conceit. 1. The helliſh gripes and laſhes and horrible dreads and tremblings of guilty Conſciences upon the commiſſion of ſome more notorious Crimes, which they do not fear puniſhment for from Men, is a wit-

witneſs of a Deity to them, whoſe future Vengeance they are afraid of. 2. The Worſhip which Heathens generally give unto falſe Gods, is an Evidence that there is a true God, tho' they be ignorant of him.

Q. 11. *What is the fourth Argument to prove that there is a God?*

A. The fourth Argument to prove that there is a God may be drawn from the Revelation of the Scripture: The Majeſty, high Myſteries, Efficacy, and like Arguments, which prove that the Scriptures could have no other Author but God alone, do more abundantly prove that there is a God, who hath more clearly reveal'd Himſelf and his Will in that Book, than in the Book of the Creatures.

Q. 12. *What is the fifth Argument to prove that there is a God?*

A. The fifth Argument to prove that there is a God, may be drawn from the Image of God on his People; the Stamp of Holineſs upon God's People, which maketh them to differ from all others, and from what themſelves were before Converſion, doth ſhew (as the Picture the Man) that there is a God, whoſe Image they bear, and who, by the Almighty Power of his Spirit, hath thus form'd them after his own likeneſs.

Q. 13. *If it be ſo certain that there is a God, whence is it that there be ſo many Atheiſts, who believe that there is no God?*

A. 1. There are many that live as if there were no God, and wiſh there were no God, who yet ſecretly believe that there is a God, and carry a dread of him in their Conſciences. 2. I hardly think that any, who have moſt of all blotted out the Impreſſions of God, and do endeavour to perſwade themſelves and others, that there is no God, are conſtantly of that mind, but ſometimes in great Dangers they are under Convictions of a Deity. 3. There are none that have wrought up themſelves to any meaſure of perſwaſion that there is no God, but ſuch whoſe Intereſt doth ſway them, and blind them therein, becauſe they being ſo vicious, they know, if there be a God, he will ſurely take

Vengeance upon them. 4. The thing is certain, that there is a God, whether ſome believe it or no, as the Sun doth ſhine, though ſome Men be blind, and do not diſcern its light.

6 Queſt. *How many Perſons are there in the Godhead?*

Anſw. There are three Perſons in the Godhead, the Father, the Son, and the Holy Ghoſt; and theſe Three are one God, the ſame in Subſtance, equal in Power and Glory.

Q. 1. *What is meant by the Godhead?*

A. By the Godhead is meant the Divine Nature or Eſſence.

Q. 2. *Are there three Divine Natures and Eſſences, or are there three Gods?*

A. No. For though the three Perſons be God, the Father God, the Son God, and the Holy Ghoſt God; yet there are not three Gods, but one God: the Eſſence of God is the ſame in all the three Perſons, 1 *John* 5. 7. *There are Three that bear record in Heaven, the Father, the Word,* (that is, the Son) *and the Holy Ghoſt, and theſe Three are One.*

Q. 3. *What is meant by the Three Perſons in the Godhead?*

A. By the Three Perſons in the Godhead, we are to underſtand the ſame Nature of God with three ways of ſubſiſting, each Perſon having its diſtinct Perſonal Properties.

Q. 4. *What is the Perſonal Property of the Father?*

A. The Perſonal Property of the Father is to beget the Son, and that from all Eternity, *Heb.* 1. 5, 8. *Unto which of the Angels ſaid he at any time, Thou art my Son, this day have I begotten thee. Unto the Son he ſaith, Thy Throne, O God, is for ever.*

Q. 5. *What is the Perſonal Property of the Son?*

A. The Perſonal Property of the Son is to be begotten of the Father, *John* 1. 14. *We beheld his Glory, the Glory as of the only begotten of the Father.*

Q. 6. *What is the Perſonal Property of the Holy Ghoſt?*

A. The Perſonal Property of the Holy Ghoſt is to pro-

proceed from the Father and the Son, *John* 15. 26. *And when the Comforter is come, whom I shall send from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testifie of me.*

Q. 7. *How doth it appear that the Father is God?*

A. Because the Father is the Original of the other Persons, and of every thing else, and because Divine Attributes and Worship are ascribed unto him.

Q. 8. *How doth it appear that the Son is God?*

A. 1. Because he is call'd God in the Scripture, *John* 1. 1. *And the Word was God.* Rom. 9. 5. *Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.* 2. Because the Attributes of God are ascribed unto him: Eternity, *John* 8. 58. *Before* Abraham, *was I am.* Omniscience, *John* 21. 17. *Lord, thou knowest all things, thou knowest that I love thee.* Omnipresence, *Mat.* 18. 10. *Where two or three are gather'd together in my Name, there am I in the midst of them.* Divine Power, *Heb.* 1. 3. *He upholdeth all things by the Word of his Power.* 3. Because the Honour and Worship which is due only to God, doth belong to him: In him we must believe, *John* 14. 1. *Believe in me.* In his Name we must be Baptized, *Mat.* 28. 19. *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* Upon his *Name* we must call, 1 *Cor.* 1. 2. *With all that call upon the Name of the Lord Jesus Christ.* 4. Because if the Son were not God, he could not have been a fit Mediator.

Q. 9. *How doth it appear that the Holy is God?*

A. 1. Because the Holy Ghost is call'd God, *Acts* 5. 3, 4. *Why hath Satan fill'd thine Heart to lie to the Holy Ghost? thou hast not ly'd unto men, but unto God.* 2. Because the Attributes of God are ascribed unto him. Omnipresence, *Ps.* 139. 7. *Whither shall I go from thy Spirit?* Especially, he is present in the Hearts of all true Believers, *Joh.* 14. 1. *He dwells in you, and shall be in you.* Omniscience, 1 *Cor.* 2. 10. *The Spirit searches all things.* 3. Because of the powerful works of the Spirit, which none but God can effect; such as Regeneration, *Joh.* 3. 5. *Except a man be born of the Spirit he cannot enter into the kingdom of God.* Guiding Believers into all Truth, *Joh.* 16. 13. *When the Spirit of Truth is come, he shall guide you into all Truth.* Sanctification, *Rom.* 15. 16.

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The

That the offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt. Comfort, call'd therefore the Comforter, *Jo.* 15. 16. *But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he ſhall teſtifie of me.* Communion, 2 *Cor.* 13. 14. *The Communion of the Holy Ghoſt be with you all.* 4. Becauſe the Honour and Worſhip due only to God, doth belong to the Spirit; we muſt believe in him. This is one Article in the Creed, (commonly call'd the Apoſtles Creed) *I believe in the Holy Ghoſt.* We muſt be Baptized in his Name, *Mat.* 28. 19. *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Q. 10. *How doth it appear that the Father, and the Son, and the Holy Ghoſt, being but one God, are three diſtinct Perſons?*

A. 1. The Father begetting, is called a Perſon in the Scripture, *Heb.* 1. 3. Chriſt is ſaid to be the *expreſs Image of his Perſon*; and by the ſame Reaſon, the Son begotten of the Father, is a Perſon, and the Holy Ghoſt, proceeding from the Father and the Son, is a Perſon. 2. That the Father and the Son are diſtinct Perſons, is evident from *Joh.* 8. 16, 17, 18. *I am not alone, but I and the Father that ſent me. It is written in your Law, the teſtimony of two men is true; I am one that bear witneſs of myſelf, and the Father that ſent me beareth witneſs of me.* 3. That the Holy Ghoſt is a diſtinct Perſon from the Father and the Son, appeareth from *John* 14, 16, 17. *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth,* &c. 4. That the Father, Son, and Holy Ghoſt are three diſtinct Perſons in one Eſſence, may be gather'd from 1 *John* 5. 7. *There are Three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe Three are one.* Theſe three are either three Subſtances, or three Manifeſtations, or three Perſons, or ſomething elſe beſides Perſons: But, 1. They are not three Subſtances, becauſe in the ſame Verſe they are call'd *one.* 2. They are not three Manifeſtations, becauſe all the Attributes of God are Manifeſtations, and ſo there would be more than three, or thirteen; and then one Manifeſtation would be ſaid to beget and ſend another, which is abſurd. 3. They are not ſomething elſe beſides Perſons: Therefore they are

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three distinct Persons, distinguish'd by their Relations, and distinct Personal Properties.

Q. 11. *What should we judge of them that deny that there are three distinct Persons in one Godhead?*

A. We ought to judge them to be Blasphemers, because they speak against the Ever-glorious God, who hath set forth himself in this Distinction in the Scripture. 2. To be damnable Hereticks: This Doctrine of the distinction of Persons in the Unity of Essence, being a Fundamental Truth, denied of old by the *Sabellians*, *Arrians*, *Photinians*, and of late by the *Socinians*, who were against the Godhead of Christ the Son, and of the Holy Ghost; amongst whom the *Quakers* are also to be number'd, who deny this distinction.

7 Quest. *What are the Decrees of God?*

Answ. The Decrees of God are his Eternal Purpose, according to the Counsel of his Will, whereby, for his own Glory, he hath Fore-ordain'd whatever comes to pass.

Q. 1. *What is it for God to Decree?*

A. For God to Decree, is eternally to Purpose and Fore-ordain, to Appoint and Determine what things shall be.

Q. 2. *How did God decree things that come to pass?*

A. God decreed all things according to the Counsel of his Will; according to his Will, and therefore most freely; according to the Counsel of his Will, and therefore most wisely, *Eph.* 1. 11. *Being predestinated according to the Purpose of him who worketh all things according to the Counsel of his own Will.*

Q. 3. *Wherefore did God decree all things that come to pass?*

A. God decreed all things for his own Glory.

Q. 4. *What sorts are there of God's Decrees?*

A. There are God's general Decrees, and God's especial Decrees.

Q. 5. *What are God's general Decrees?*

A. God's general Decrees are his Eternal Purpose, whereby he hath Fore-ordain'd whatever comes to pass; not only the Being of all Creatures which he doth make,

but

but also all their Motions and Actions; not only good Actions, which he doth effect, but also the Permission of all evil Actions, *Ephes.* 1. 11. *Who worketh all things after the Counsel of his own Will.* Acts 4. 27, 28. *Against thy holy Child Jesus,* Herod *and* Pontius Pilate, *with the* Gentiles *and People of* Israel, *were gather'd together, for to do whatever thy Hand and thy Counsel determined before to be done.*

Q. 6. *What are God's Especial Decrees?*

A. God's Especial Decrees, are his Decrees of Predestination of Angels and Men, especially his Decrees of Election and Reprobation of Men.

Q. 7. *What is God's Decree of Election of Men?*

A. God's Decree of Election of Men, is his Eternal and Unchangeable Purpose, whereby (out of his meer good Pleasure) he hath, in Christ, chosen some Men unto Everlasting Life and Happiness, as the end; and unto Faith and Holiness, as the necessary means in order hereunto, for the Praise of his most Rich and Free Grace, *Ephes.* 1. 4, 5, 6. *According as he hath chosen us in him before the Foundation of the World; that we should be holy, and without blame before him in Love; being Predestinated according to the good Pleasure of his Will, to the Praise of the Glory of his Grace.* 2 Thes. 2. 13. *God hath from the beginning chosen you to Salvation, thro' Sanctification of the Spirit, and Belief of the Truth.*

Q. 8. *What is God's Decree of Reprobation of Men?*

A. God's Decree of Reprobation, is his Eternal Purpose (according to his Sovereignty, and the unsearchable Counsel of his own Will) of passing by all the rest of the Children of Men which are not elected, and leaving them to perish in their Sins, unto the Praise of the Power of his Wrath and Infinite Justice in their Everlasting Punishment, *Rom.* 9. 21, 22. *Hath not the Potter power over the Clay, of the same lump to make one Vessel to honour, and another to dishonour? What if God willing to shew his Wrath, and to make his Power known, endured with much Long-suffering the Vessels of Wrath fitted to destruction?*

Q. 9. *Whence is it that God doth Decree the Election of some, and the Reprobation of others, of the Children of Men?*

A. It

A. It was neither the good Works foreseen in the one, which mov'd him to chuse them, nor the evil Works foreseen in the other, which mov'd him to pass them by; but only because he would, he chose some; and because he would not, he did not chuse the rest, but decreed to withhold that Grace which he was no ways bound to give unto them, and to punish them justly for their Sins, as he might have punish'd all if he had so pleased, *Rom.* 9. 11, 13, 18. *The Children being not yet born, neither having done good or evil, that the purpose of God according to Election might stand, not of Works, but of him that calleth: It was said,* Jacob *have I loved, but* Esau *have I hated; for he hath Mercy on whom he will have Mercy, and whom he will he hardeneth.*

Q. *May any know whether they are Elected or Reprobated in this Life?*

A. 1. Those which are Elected, may know their Election by their Effectual Calling, 2 *Pet.* 1. 10. *Give Diligence to make your Callimg and Election sure.* 2. But secondly, none can know certainly in this Life (except such as have sinned against the Holy Ghost) that they are Reprobated, because the greatest Sinners (except such as have committed that sin) may be called, 1 *Cor.* 6. 9, 10, 11. *Neither Fornicators, nor Idolaters, nor Adulterers, nor Thieves,* &c. *shall inherit the Kingdom of God, and such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.* And we read of some called at the eleventh hour, *Mat.* 20. 6, 7.

8 Quest. *How doth God Execute his Decrees?*

Answ. God doth Execute his Decrees in the Works of Creation and Providence.

Q. 1. *What is it for God to Execute his Decrees?*

A. God Executeth his Decrees when he doth what he eternally purposeth to do, when he bringeth to pass what he had before ordain'd should be.

Q. 2. *Wherein doth God Execute his Decrees?*

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Men?

A. It

It was neither the good Works foreseen in the one, h mov'd him to chuse them, nor the evil Works fore- in the other, which mov'd him to pass them by; only because he would, he chose some; and because would not, he did not chuse the rest, but decreed to -hold that Grace which he was no ways bound to unto them, and to punish them justly for their Sins, e might have punish'd all if he had so pleased, *Rom.* 1, 13, 18. *The Children being not yet born, neither ing done good or evil, that the purpose of God according lection might stand, not of Works, but of him that cal-: It was said,* Jacob *have I loved, but* Esau *have I ed; for he hath Mercy on whom he will have Mercy, whom he will he hardeneth.*

Q. *May any know whether they are Elected or Repro- ed in this Life?*

A. 1. Those which are Elected, may know their Electi- by their Effectual Calling, 2 *Pet.* 1. 10. *Give Dili- ce to make your Callimg and Election sure.* 2. But se- dly, none can know certainly in this Life (except h as have sinned against the Holy Ghost) that they Reprobated, because the greatest Sinners (except h as have committed that sin) may be called, 1 *Cor.* 9, 10, 11. *Neither Fornicators, nor Idolaters, nor Adul- ers, nor Thieves,* &c. *shall inherit the Kingdom of God, nd such were some of you, but ye are washed, but ye are ctified, but ye are justified in the Name of the Lord sus, and by the Spirit of our God.* And we read of some led at the eleventh hour, *Mat.* 20. 6, 7.

8 Quest. *How doth God Execute his De- ees?*

Answ. God doth Execute his Decrees in the Works of Creation and Providence.

Q. 1. *What is it for God to Execute his Decrees?*

A. God Executeth his Decrees when he doth what he ernally purposeth to do, when he bringeth to pass what had before ordain'd should be.

Q. 2. *Wherein doth God Execute his Decrees?*

A. God doth Execute his Decrees in his Works of Crea-

Creation, wherein he maketh all things according as he eternally decreed to make them; and in his Works of Providence, wherein he preſerveth and governeth all things according to his eternal Purpoſe and Counſel.

9 Queſt. *What is the Work of Creation?*

Anſw. The Work of Creation is God's making all things of nothing, by the Word of his Power, in the ſpace of ſix Days, and all very good.

Q. 1. *What is meant by Creation?*

A. Negatively, by Creation is not meant any ordinary production of Creatures wherein ſecond Cauſes are made uſe of.

2. Poſitively, Creation is, 1. a making things of nothing, or giving a being to things which had no being before. Thus the Heavens were made of nothing, the Earth and Waters, and all the Matter of inferior bodies were made of nothing; and thus ſtill the Souls of Men are made of nothing, being immediately infus'd by GOD. 2. Creation is a making things of matter naturally unfit, which could not by any Power (put into any ſecond cauſes) be brought into ſuch a form: Thus all Beaſts and Cattle, and creeping things, and the Body of Man was at firſt made of the Earth, and the Duſt of the Ground, and the firſt Woman was made of a Rib taken out of the Man.

Q. 2. *Are all things that are made God's Creatures?*

A. Yes; 1. All things that were made the firſt ſix days were moſt properly and immediately created by God.

2. All the Things that are ſtill produc'd are God's Creatures; 1. Becauſe the Matter of them was at firſt created by God. 2. Becauſe the Power which one Creature hath of producing another, is from God. 3. Becauſe in all Productions God doth concur, as the firſt Cauſe, and moſt principal Agent. And laſtly, Becauſe the Preſervation of Things by God in their being is as it were a continued Creation.

Q. 3. *Whereby did God create all things at the firſt?*

A. God created all things by the Word of his Power.

It

was the infinite Power of God which did put forth it
f in erecting the glorious frame in the Heavens, and
e Earth, and that by a word ſpeaking, *Gen.* 1. 3. 6.
d ſaid, let there be light, and there was light; let *there*
a firmament, and the firmament was made, &c. Pſ. 33.
9. *By the word of the Lord were the Heavens made, and*
l the hoſt of them by the breath of his mouth; he ſpake and
was done, he commanded and it ſtood faſt.

Q. 4. *In what time did God create all things?*

A. God created all things in the ſpace of ſix days; he
ould have created all things together in a moment, but
e took ſix days time to work in, and reſted on the ſeventh
y, that we might the better apprehend the order of the
reation, and that we might imitate him in working ſix
x days of the week, and in reſting on the ſeventh.

Q. 5. *What was God's work on the firſt day?*

A. On the firſt day, 1. God created Heaven, that is
he higheſt Heaven, called the third Heaven, which is
moved above all viſible Heavens, where the Throne of
od is, and the Seat of the Bleſſed; in which Angels
ere created, who are call'd the Hoſts of Heaven, and
he Sons of God, who rejoiced in the view of his other
orks, *Job* 38. 7. 2. God created the Earth and the Wa-
r mingled together, without ſuch diſtinct beautiful
rms either of themſelves, or of the Creatures which
terwards were produced out of them. 3. God created
ght, which was after placed in the Sun and Moon and
her Stars when they were made.

Q. 6. *What was God's work on the ſecond day?*

A. On the ſecond day, 1. God Created the Firmament,
hich ſeemeth to include both the Heaven, in which af-
rwards the Sun, Moon and Stars were placed, and
kewiſe the Air (called often Heaven in Scripture) where
er the Birds did fly. 2. God divided the Waters which
re above part of the Firmament of Air, from the Wa-
s beneath the Firmament of Air; that is, he placed
tinct the Waters which were above the Clouds, from
e Waters which were mingled with the Earth.

Q. 7. *What was God's work on the third day?*

On the third day, 1. God gather'd the Waters which
re mingled with the Earth into one place, and called
them

them Seas, and the dry Land which then appeared, called Earth. 2. He caused the Earth to bring fo all kind of Trees, Plants and Herbs, before there any Sun or Rain upon the Ground.

Q. 8. *What was God's work on the fourth day?*

A. On the fourth day, 1. God made the great Lig the Sun and Moon, and the lesser Lights, namely, Stars, and placed them in the Heavens. 2. He appoi these Lights their motion, office and use, to compass Earth, to rule the Day and the Night, and to be Signs and for Seasons, and for Days and for Years.

Q. 9. *What was God's work on the fifth day?*

A. On the fifth day, 1. God made of the Wa Whales, and all kinds of great and small Fishes, w every living Creature which moveth in the Sea. 2. made of the Waters all kind of winged Fowl, which in the open Heaven.

Q. 10. *What was God's work on the sixth day?*

A. On the sixth day, 1. God made of the Earth Beasts and Cattel, and creeping things. 2. God m the first Man, his Body of the Dust of the ground, immediately created his Soul in him, breathing in the breath of Life, and the Woman he made of a taken out of his Side.

Q. 11. *Wherefore did God create all things?*

A. God created all things for his own Glory, that might make manifest, 1. The Glory of his Power in fecting so great a Work, making every thing of noth by a word, *Rev.* 4. 11. *Thou art worthy, O Lord, to ceive glory, and honour, and power, for thou hast created things.* 2. The glory of his Wisdom in the order and riety of his Creatures, *Ps.* 104. 24. *O Lord, how manif are thy works! in wisdom hast thou made them all.* 3. glory of his goodness, especially towards Man, whom he provided first an Habitation, and every use Creature, before he gave him his being.

Q. 12. *In what condition did God create all things at fi*

A. God made all things at first very good, *Gen* 1. *And God saw every thing that he had made, and behold it very good.* All the evil which since hath come into World, is either sin it self, (which is the work of the

nd Man) or the fruit and conſequent of Sin. God e Man good and happy; Man made himſelf ſinful miſerable.

o Queſt. *How did God create Man?*

Anſw. God created Man male and female, er his own Image, in Knowledge, Righteſneſs, and Holineſs, with Dominion over Creatures.

Q. 1. *Why did God create Man male and female?*

A. God created Man male and female, for their mutu- help, and for the propagation of Mankind, *Gen.* 2: *And God ſaid, It is not good that the Man ſhould be a- e, I will make a help meet for him,* Gen. 1. 27, 28. *God ated Man male and female; and God bleſſed them, and d unto them, Be fruitful and multiply, and repleniſh the rth, and ſubdue it,* &c.

Q. 2. *What is meant by the Image of God, after which an was at firſt created?*

A. By the Image of God we are to underſtand the ilitude or likeneſs of God, *Gen.* 1. 26. *And God ſaid, t us make Man in our Image, after our likeneſs.*

Q. 3. *Wherein doth conſiſt the Image of God, which was t upon Man in his firſt Creation?*

A. 1. Negatively, the Image of God doth not conſiſt any outward viſible reſemblance of his Body to God, if God hath any bodily ſhape. 2. Poſitively, the Image God doth conſiſt in the inward reſemblance of his ul to God in Knowledge, Righteouſneſs and Holineſs, l. 3. 10. *Renewed in knowledge, after the Image of him at created him.* Eph. 4. 24. *Put on the new Man, which ter God is created in Righteouſneſs and true Holineſs.*

Q. 5. *What is included in this Image of God, in know- dge, righteouſneſs and holineſs, as Men had it at firſt?*

A. The Image of God in Man firſt, doth include the niverſal and perfect rectitude of the whole Soul, Know- dge in his Underſtanding, Righteouſneſs in his Will, olineſs in his Affections,

Q. 5. *What knowledge had Man when he was firſt crea- d, in his Underſtanding?*

A. Man had in his firſt Creation the knowledge of God

and

and his Law, and his Creatures and all things whic
were neceſſary to make him happy.

Q. 6. *What Righteouſneſs had Man at firſt in his will*

A. Man had at firſt in his Will a Diſpoſition, a
companied with an executive Power to do every thin
which was right, and to give that which was due bot
to God, and alſo to Man, had there been any Man b
ſides himſelf.

Q. 7. *What holineſs had Man at firſt in his Affection*

A. Man's affections at firſt were holy and pure, free fro
all ſin and defilement, from all diſorder and diſtemper
they were plac'd upon the moſt holy, high and noble ob
jects. Man at firſt had true and chief love to God, his de
ſires were chiefly after him, and his delight was chiefly i
him, and no creatures in the world had too great a ſhar
As for grief and ſhame, and the like affections, tho' the
were in Man radically, yet they were not in Man activ
ly, ſo as to put forth any acts, until he had committed th
firſt ſin; then he began to mourn and be aſhamed.

Q. 8. *What Dominion had Man at his firſt Creation*

A. Man had Dominion not only over himſelf, and hi
own affections, but he had alſo Dominion over the infe
rior Creatures, the Fiſh, and the Fowls, and the Beaſt
many of which, ſince Man's diſobedience to the com
mand of God, are become diſobedient to the comman
of Men, Gen. 1. 28. *God ſaid unto them, Have Domini
on over the Fiſh of the Sea, over the Fowl of the Air, an
over every Creature which moveth upon the Earth.*

11 Queſt. *What are God's Works of Providence*

Anſ. God's works of Providence are his mo
holy, wiſe, and powerful Preſerving and Go
verning all his Creatures, and their actions.

Q. 1. *What are the parts of God's Providence?*

A. The parts of God's Providence are, 1. His pre
ſervation of things, Pſ. 36. 6. *O Lord, thou preſerveſt ma
and beaſt.* 2. His Government of things, *Pſal.* 67.
Thou ſhalt govern the Nations on the Earth?

Q. 2. *What is it for God to preſerve things?*

A. God preſerveth things, 1. When he continueth an
upholdeth them in their Beings, Pſ. 119. 89, 90, 91.

Lor

rd, thy Word is settled in Heaven, thou hast established the rth, and it abideth: they continue this day according to ne Ordinance. 2. When he maketh provision of things edful for their preservation, Ps. 145. 15, 16. *The Eyes all wait upon thee, and thou givest them their meat in e season. Thou openest thine hand, and satisfiest the desire every living thing.*

Q. 3. *What is it for* God *to govern things?*

A. God governeth things when he ruleth over them, poseth and directeth them to his and their end, Ps. 66. *He ruleth by his Power for ever, his Eyes behold the Nati-s: let not the rebellious exalt themselves.* Prov. 16. 9. *A ans Heart deviseth his way, but the Lord directeth his steps.*

Q. 4. *What is the Subject of God's Providence?*

A. The Subject of God's Providence is, 1. all his Crea-es, especially his Children, Heb. 1. 3. *Upholding all things the word of his Power.* Ps. 103. 19. *His kingdom ruleth over* Mat. 10. 29. *one Sparrow falleth not to the ground without ur Father: ye are of more value than many sparrows.* Mat. 25. *Behold the Fowls of the air, they sow not, neither do they ap, nor gather into Barns, yet your Heavenly Father feeds em; Are not ye much better than they? Consider the Lilies w they grow, they toyl not, neither do they spin; and if God ath the grass of the field, shall he not much more cloath you?* All the actions of his Creatures. 1. All natural actions, cts 17. 18. *In him we live and move.* 2. All morally good tions, *Jo.* 15. 5. *Without me ye can do nothing*, that is, thing that is good. 3. All casual actions, *Ex.* 21. 12. *He at smiteth a man that he die, and lie not in wait, but God liver him into his hands, I will appoint there a place whi-er he shall flee.* 4. All morally evil Actions or Sins.

Q. 5. *How doth God's Providence reach sinful Actions?*

A. 1. God permits Men to Sin, *Acts.* 14. 16. *Who in time st suffered all Nations to walk in their own ways.* Ps. 50. 21. *hese things hast thou done, and I kept silence.* 2. God limits d restrains men in their sins, *Ps.* 76. 10. *The remainder of rath shalt thou restrain.* 2 Kin 19. 28. *Because thy rage a-inst me is come into my ears, therefore I will put my hook in y Nose, and my bridle in thy lips, and I will turn thee back.* God doth direct and dispose Mens sins to *good ends*, be-nd their own Intentions, Isa. x. 5, 6. *O Assyrian, the Rod mine anger, I will send him against a hypocritical Nation*;

name-

namely, to chastise it for their Sins; *howbeit he meaneth not so, neither doth his Heart think so*, &c. Gen. 5. 20. *But as for you, ye thought evil against me, but God meant it unto good, to save much People alive.*

Q. 6. *What are the Properties of God's Providence?*

A. 1. God's Providence is most holy, *Psa.* 145. 17. *The Lord is righteous in all his ways, and holy in all his works.* 2. God's Providence is most wise, *Ps.* 104. 24. *O Lord, how manifold are thy works!* speaking of the Works of Providence, as well as Creation, *In Wisdom hast thou made them all.* 3. God's Providence is most powerful, *Dan.* 4. 35. *He doth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth, and none can stay his hand.* Ps. 66. 7. *He ruleth by his Power for ever.*

12 Quest. *What special Act of Providence did God exercise towards Man, in the estate wherein he was created?*

Ans. When God had created Man, he enter'd into a Covenant of Life with him, upon condition of perfect Obedience; forbidding him to eat of the Tree of Knowledge of Good and Evil, upon pain of Death.

Q. 1. *What is a Covenant?*

A. A Covenant is a mutual Agreement and Engagement between two or more Parties to give or do something.

Q. 2. *What is God's Covenant with Man?*

A. God's Covenant with Man, is his Engagement by Promise of giving something, with a stipulation or requiring something to be done on Man's part.

Q. 3. *How many Covenants hath God made with Man?*

A. There are two Covenants which God hath made with Man, 1. a Covenant of works, 2. a Covenant of grace.

Q. 4. *When did God enter into a Covenant of works with man?*

A. God did enter into a Covenant of Works with Man immediately after his Creation, when he was yet in a state of Innocence, and had committed no Sin.

Q. 5. *What was the Promise of the Covenant of Works which God made with Man?*

A. The Promise of the Covenant of Works was a Pro-

mise

se of Life; for God's threatning Death upon Man's disobedience, *Gen.* 2. 17. implieth his Promise of Life on Man's Obedience.

Q. 6. *What Life was it that God promised to Man in the Covenant of Works?*

A. The Life that God promised to Man in the Covenant of Works was, the Continuance of Natural and Spiritual Life, and the Donation of Eternal Life.

Q. 7. *Wherein doth natural, spiritual, and eternal life consist?*

A. 1. Natural Life doth consist in the Union of the Soul and Body. 2. Spiritual Life doth consist in the Union of God and the Soul. 3. Eternal Life doth consist in the perfect, immutable, and eternal Happiness both of Soul and Body, thro' a perfect likeness unto, and an immediate Vision and Fruition of God the chief Good.

Q. 8. *What was the Condition of the first Covenant, and that which God requireth on mans part in the Covenant of Works?*

A. The Condition of (and that requir'd by God on Man's part in the Covenant of Works) perfect Obedience, *Gal.* 3. 12 *The Law is not of Faith, but the Man that doth them shall live by them*; compar'd with Ver. 10. *As many as are of the Works of the Law, are under the Curse; for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them.*

Q. 9. *In what respect was this Obedience (requir'd of Man in the first Covenant) to be perfect?*

A. The Obedience requir'd of Man in the first Covenant was, to be perfect, 1. In respect of the matter of it; all the powers and faculties of the Soul, all the parts and members of the Body, were to be imploy'd in God's service, and made use of as Instruments of Righteousness. It was to be perfect in respect of the Principle, namely, habitual Righteousness, and natural Disposition and Inclination to do any thing God requir'd, without any indisposition or Reluctance, as the Angels do obey in Heaven. 3. It was to be perfect in respect of the End, which was chiefly to be God's glory swaying in all actions. It was to be perfect in respect of the Manner, it was to be perfect with Love and Delight, and with all the circumstances requir'd in Obedience. 5. It was to be perfect in respect of the time, to be constant and perpetual.

Q. 10.

Q. 10. *What is the Prohibition, or the Thing forbidde in the Covenant of works?*

A. The thing forbidden in the Covenant of Works, i the eating of the Tree of Knowledge of Good and Evi Gen. 2. 16, 17. *And the Lord commanded, saying, Of ever Tree of the Garden thou mayest freely eat, but of the Tree the Knowledge of Good and Evil thou shalt not eat of it.*

Q. 11. *Why was this Tree called the Tree of Knowledg of Good and Evil?*

A. Because Man, by eating the Fruit of this Tree, di know experimentally what Good he had fallen from, an had lost, namely, the Image and Favour of God; and wha evil he was fallen into, namely, the evil of Sin and Misery

Q. 12. *What was the Penalty or Punishment threatne upon the breach of the Covenant of works?*

A. The Punishment threatned upon the Breach o the Covenant of Works was Death. Gen. 2. 17. *In th day thou eatest thereof, thou shalt surely die,* Rom. 6. 24 *The wages of sin is Death.*

Q. 13. *What Death was it that God threatned as th Punishment of Sin?*

A. The Death which God threatned as the Punish ment of Man's sin was Temporal Death, Spiritua Death, and Eternal Death.

Q. 14. *Wherein doth Temporal, Spiritual, and Eterna Death consist?*

A. 1. Temporal Death consists in the separation o the Soul from the Body; this Man was liable unto, in the day that he eat of the forbidden Fruit, and not before. 2. Spiritual Death consists in the separation of the Soul from God, and loss of God's Image; this Death seized on Man in the moment of his first sin. 3. Eternal Death consists in the excluding Man from the comfortable and beatifical Presence of God in Glory for ever; together with the immediate Impressions of God's Wrath, effecting most horrible Anguish in the Soul, and in the extream Tortures in every part of the Body eternally in Hell.

13 Quest. *Did our first Parents continue in the state wherein they were Created?*

Ans. Our first Parents, being left to the free-

dom

om of their own will, fell from the ſtate where-
they were created, by ſinning againſt God.

Q. 1. *What is meant by the Freedom of the Will?*

A. By the Freedom of the Will, is meant a Liberty
the Will, of its own accord to chooſe or refuſe; to
, or not to do; to do this, or to do that, without
y conſtraint or force from any one.

Q. 2. *How many ways may the Will be ſaid to be free?*

A. The Will may be ſaid to be free three ways:
When the Will is free only to good: When the
Will is not compelled or forced, but freely chuſeth only
ch things as are good. Thus the Will of God (to
peak after the manner of Men) is free only to good;
e can neither do nor will any thing that is evil: Such
ſo is the Freedom of the Wills of Angels, and ſuch
will be the Freedom of the Wills of all the glorified
aints in Heaven; there neither is nor will be any in-
lination of the Will unto any evil thing for ever, and
et good will be of free choice. 2. The Will may be
aid to be free only unto evil, when the Will is not con-
rain'd, but freely chooſeth ſuch things as are evil and
nful: Thus the Will of the Devil is free only unto
in; and thus the Wills of all the Children of Men in
he World, whilſt in a ſtate of Nature, are free only
nto Sin. 3. The Will may be ſaid to be free both un-
o good and evil, when it ſometimes chuſeth that which
s good, ſometimes chuſeth that which is evil; ſuch is
he Freedom of the Wills of all regenerate Perſons, who
have in ſome meaſure recover'd the Image of God;
hey chooſe good freely through a principle of Grace
wrought in them by the Spirit; yet thro' the remain-
der of Corruption, at ſome times their Wills are in-
clin'd to that which is ſinful.

Q. 3. *What freedom of Will had Man at his firſt Creation?*

A. The freedom of Will which Man had at his firſt
Creation, was a freedom both to good and evil, tho' the
natural inclination and diſpoſition of his Will was only
to good, yet being made mutable or changeable thro' temp-
tations, might be alter'd and become inclinable to evil.

Q. 4. *How were our firſt Parents left to the freedom of
their own Wills?*

A. Our first Parents were left by God to the Freedo of their own Wills, when God with-held that furth Grace (which he was no way bound to give unto them which would have strengthened them against the Tem tation, and preserved them from falling into sin.

Q. 5. *How did our first Parents fall, when they we left to the freedom of their own Wills?*

A. Our first Parents being left to the freedom of the own Wills, through the Temptation of the Devil, wh spake unto them in the Serpent, thro' the desirablene of the Fruit of the forbidden Tree to their sensual App tite; and through the desirableness of being made wi and like unto God, by eating thereof, unto their ra nal Appetite; and thro' the hopes of escaping the P nishment of death threatned by God, they did venture gainst the express command of God to eat of this Tree, t Woman being first beguiled and perverted by the Devi did eat, and then the Man being perswaded by his Wif and the Devil too, did eat also, Gen. 3. 4, 5, 6. *And th Serpent said unto the Woman, Ye shall not surely die, for G doth know that in the day you eat thereof, then your Eyes sh be opened, and ye shall be as Gods, knowing good and evil. An when the Woman saw that the Tree was good for Food, an that it was pleasant to the Eyes, and a Tree to be desired t make one wise, she took of the Fruit thereof, and did eat and gave also to her Husband with her, and he did eat.* 2 Co 11. 2. *The Serpent beguiled* Eve *thro' his subtilty* 1 Tim 2. 14. *The Woman being deceived was in the Transgressio*

Q. 6. *What was the state in which our first Parents wer created, from whence they fell?*

A. The state wherein our first Parents were created and from whence they fell, was a state of innocency, Eccles. 7. 29. *Lo. this only have I found, that God mad Man upright, but they have sought out many inventions.*

Q. 7. *Whereby did our first Parents fall from the stat wherein they were created?*

A. Our first Parents fell from the state wherein they were created, by sinning against God.

14. Quest. *What is Sin?*

Answ. Sin is any want of Conformity unto, or transgression of the Law of God. Q. 1

Q. 1. *What is meant by the Law of God, which ſin is a breach of?*

A. By the Law of God is meant the Commandments, which God the Creator and Supream King and Law-giver hath laid upon all the Children of Men his Creatures and Subjects, as the Rule of their Obedience.

Q. 2. *Where is the Law of God to be found?*

A. The Law of God in ſome part of it, and more darkly, is to be found written upon the hearts of all Men, *Rom.* 2. 15. but moſt plainly and fully it is to be found written in the word of God.

Q. 3. *How many kinds of Laws of God are there in the Word of God?*

A. There is the Judicial Law, which concerned chiefly the nation of the *Jews*, and in every reſpect doth not bind all other nations. 2. There is the Ceremonial Law, which was in no part of it binding upon any but for a time; namely, before the coming of Chriſt, who fulfilled this Law, and abrogated it. 3. There is the Moral Law, written at firſt by God himſelf in Tables of Stone, which is a ſtanding Rule of Obedience unto the end of the World.

Q. 4. *What is meant by want of Conformity to the Law of God?*

A. By want of Conformity to God's Law is meant, both an unſuitableneſs and diſagreeableneſs to the Law, and a not Obſervation and not Obedience to it.

Q. 5. *What doth ſins want of conformity to the Law include?*

A. The Sins included in the want of Conformity to the Law of God are, 1. Original Sin, and that natural enmity in the heart againſt the Law of God, *Rom.* 6. 7. *The carnal mind is in enmity againſt God, and is not ſubject to his law, neither indeed can be.* 2. All things of Omiſſion: The former is a want of conformity of Heart; the latter a want of conformity of Life to God's Law.

Q. 6. *What is it to tranſgreſs the Law of God?*

A. To tranſgreſs the Law is to paſs the bounds which are ſet in the Law.

Q. 7. *How doth it appear that the tranſgreſſion of the Law is Sin?*

A. It doth appear from 1 *John* 3. 4. *Whoſoever committeth ſin, tranſgreſſes the law, for ſin is the tranſgreſſion of the law.*

Q. 8. *Is nothing a ſin then, but what is againſt God's Law?*

A. Nothing is a ſin but what God hath either expreſly or by conſequence forbidden in his Law.

15 Queſt. *What was the Sin whereby our firſt Parents fell from the eſtate wherein they were firſt created?*

Anſw. The Sin whereby our firſt Parents fell from the eſtate wherein they were created was, their eating the forbidden Fruit.

Q. 1. *Why did God forbid our firſt Parents eating the fruit?*

A. Not becauſe there was any intrinſical Evil in the Fruit of the forbidden Tree, it being as indifferent in it ſelf to eat of this Tree, as any other Tree in the Garden; but God forbade them to eat of the Fruit of this Tree, to try their Obedience.

Q. 2. *Could this Sin of eating the forbidden Fruit be very heinous, when the Thing itſelf was indifferent?*

A. Tho' eating the Fruit was indifferent in it ſelf, yet when expreſly forbidden by God, it ceas'd to be indifferent, but was abſolutely unlawful, and a great Sin. 2. This Sin of eating the forbidden Fruit was ſuch a Sin, as included many other Sins, as it was circumſtantiated.

Q. 3. *What ſins did the eating the forbidden Fruit include?*

A. The Sins included in our firſt Parents eating the forbidden Fruit were, 1. Rebellion againſt God their Soveraign, who had expreſly forbidden them to eat of this Tree. 2. Treaſon, in conſpiring with the Devil, God's Enemy, againſt God. 3. Ambition, in aſpiring to a higher ſtate; namely, to be as God. 4. Luxury, in indulging ſo much to pleaſe the Senſe of Taſte, which did inordinately deſire this Fruit. 5. Ingratitude to God, that gave them leave to eat of any Tree of the Garden beſides. 6. Unbelief, in not giving credit to the Threatning of Death, but believing the Devil, who ſaid, They ſhould not die; rather than God, who told them, They ſhould ſurely die, did they eat of this Fruit. 7. Murder, in bringing Death by this Sin upon themſelves and all their Poſterity: Theſe and many other Sins were included in this Sin of our firſt Parents eating the forbidden Fruit,

ruit, which did render it exceeding heinous in the ght of God.

16 Queſt. *Did all Mankind ſall in* Adam's *irſt Tranſgreſſion?*

Anſ. The Covenant being made with *Adam*, not only for himſelf, but for his Poſterity, all Mankind deſcending from him by ordinary generation, ſinned in him, and fell with him, in his firſt Tranſgreſſion.

Q. 1. *Did all Mankind, without any exception, fall in* Adam's *firſt Tranſgreſſion?*

A. No; for our Lord Jeſus Chriſt, who was one of *Adam*'s Poſterity, did not fall with *Adam*, but was perfectly free, both from Original and Actual Sin, *Heb.* 7. 26. *Such an High-Prieſt became us, who was holy, harmleſs, undefiled, ſeparate from ſinners,* 1 Pet. 2. 2. *Who did no Sin.*

Q. 2. *How was it that the Lord Jeſus Chriſt eſcap'd the Fall with* Adam?

A. Becauſe our Lord Jeſus deſcended from *Adam* by extraordinary generation, being born of a Virgin: *Mat.* 1. 18. *Now the Birth of Chriſt was on this wiſe; when as his Mother* Mary *was eſpouſed to* Joſeph (*before they came together*) *ſhe was found with child of the Holy Ghoſt.*

Q. 3. *Did all the Poſterity of* Adam, *beſides Chriſt, fall in his firſt Sin?*

A. All the Poſterity of *Adam*, beſides Chriſt, deſcending from him by ordinary generation, did fall in his firſt ſin, *Rom.* 5. 12. *By one Man ſin enter'd into the world, and death by ſin; ſo death paſt upon all, for that all have ſin'd.*

Q. 4. *How could all the Poſterity of* Adam, *being then unborn, fall in his Sin?*

A. All the Poſterity of *Adam* were in him before they were born, and ſo they ſinn'd in him, and fell with him, 1 Cor. 15. 22. *As in* Adam *all die, ſo in Chriſt ſhall all be made alive.*

Q. 5. *How were all* Adam's *Poſterity in him when he firſt ſinn'd?*

A. 1. They were in him virtually; they were in his Loins, and as *Levi* is ſaid to pay tythes in *Abraham*, when

only in his Loins, *Heb.* 7. 9. So *Adam*'s Posterity sinn'd in his Loins. 2. They were in him representatively; *Adam* was the common Head and Representative of all Mankind.

Q. 6. *What Reason is there that the Posterity of* Adam *should fall with* Adam *their Representative?*

A. Because the Covenant of Works, wherein Life was promis'd upon Condition of Obedience, was made with *Adam*, not only for himself, but also for his Posterity; therefore, as if *Adam* had stood, all his Posterity had stood with him; so *Adam* falling, they all fell with him.

Q. 7. *How could* Adam *be the Representative of all his Posterity, when they were none of 'em in being, to make choice of him for their Representative?*

A. 1. It was more fit *Adam* should be the Representative of his Posterity than any else, being the Father of 'em all. 2. Tho' they did not chuse him for their Representative, yet God did chuse him, and God made as good a Choice for them as they could have made for themselves.

17 Quest. *Into what estate did the Fall bring Mankind?*

Answ. The Fall brought Mankind into an estate of Sin and Misery.

18 Quest. *Wherein consists the Sinfulness of that estate whereinto Man fell?*

Ans. The Sinfulness of that estate whereinto Man fell consists in the guilt of *Adam*'s first sin, the want of Original Righteousness, and the corruption of his whole Nature, which is commonly call'd Original Sin, together with all actual Transgressions which proceed from it.

Q. 1. *How many sorts of Sin are there, which deny the sinfulness of the estate of Man by the Fall?*

A. There are two sorts of Sin, namely, Original Sin, and Actual Sin.

Q. 2. *Wherein doth Original Sin consist?*

A. Original Sin doth consist in three things, 1. In the guilt of *Adam*'s first Sin. 2. In the want of Original Righteous-

uſneſs. 3. In the Corruption of the whole Nature.

Q. 3. *How are all the Children of Men guilty of* Adam's *firſt Sin?*

A. All the Children of Men are guilty of *Adam*'s firſt Sin by Imputation: As the Righteouſneſs of Chriſt, the ſecond *Adam*, is imputed to all the ſpiritual Seed, namely, to all Believers, ſo the Sin of the firſt *Adam* is imputed to all the natural Seed which came forth his Loins, *Rom.* 5. 19 *As by one Man's Diſobedience many were made Sinners, ſo by the Obedience of one ſhall many be made Righteous.*

Q. 4. *What is included in the want of original righteouſneſs?*

A. The want of original Righteouſneſs doth include, 1. want of true ſpiritual Knowledge in the Mind, 1 *Cor.* 2. 14. *The natural man receiveth not the things of the ſpirit of God, neither can he know them, becauſe they are ſpiritually diſcern'd.* 2. Want of Inclination and Power to Good, and want of all ſpiritual Affection in the Will and Heart, *Rom.* 7. 18. *In me (that is, in my Fleſh) dwelleth no good thing, and how to perform that which is good I find not.*

Q. 5. *Is the want of Original Righteouſneſs a Sin?*

A. Yes; becauſe 'tis a want of Conformity to the Law of God, which requireth Original and Habitual Righteouſneſs, as well as Actual.

Q. 6. *If God with-hold this Original Righteouſneſs, is not he the Author of Sin?*

A. No; becauſe tho' Man is bound to have it, yet God is not bound to reſtore it when Man hath loſt it; and it is not a Sin, but a Puniſhment of the firſt Sin, as God doth with-hold it.

Q. 7. *How could the Souls of* Adam's *Poſterity not yet created, nor having relation to* Adam, *be juſtly depriv'd of Original Righteouſneſs?*

A. The Souls of *Adam*'s Poſterity never had a Being without relation to *Adam*, they being created in the Infuſion and Conjunction of them to their Body, and thro' their relation to the common Head, partake juſtly of the common Puniſhment.

Q. 8. *Wherein doth conſiſt the Corruption of the whole Nature of Man?*

A. The Corruption of the Nature of Man doth conſiſt in the univerſal Depravation which is in every part

of Man since the Fall. 1. In the darkness and defilement of the Mind, *Eph.* 5. 8. *Ye were some time Darkness, but now are ye Light in the Lord.* And *Tit.* 1. 15. *The Mind and Conscience of the Unbelieving are defiled.* 2. In the crookedness and enmity of the Heart and Will against God and his Law, *Rom.* 8. 7. *The carnal Mind* (*i.e.* the carnal Heart) *is Enmity against God, and is not subject to the Law of God, neither indeed can be.* As also in the Inclination of the Heart unto Sin, and the worst of Sin, there being the Seed of all manner of Sins in the Heart, as 'tis corrupted with Original Sin, *Mat.* 15. 19. *Out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, False-witness, Blasphemies.* 3. In the disorder and distempers of the Affection, all of 'em being naturally set upon wrong Objects thro' this inherent Corruption. 4. The Members also of the Body are infected, being ready Weapons and Instruments of Unrighteousness, *Rom.* 6. 13.

Q. 9. *How is the Corruption of Nature convey'd thence to all the Children of Men?*

A. 1. It is not from God, who is the Author of all good, but of no evil; for tho' he with-hold Original Righteousness, yet he doth not infuse Original Corruption. 2. It is convey'd by Natural Generation; in the union and conjunction of Soul and Body, the Soul being destitute or void of Original Righteousness, is infected with this Corruption, as Liquor is tainted which is put into a tainted Vessel: But the way of its conveyance is one of the most difficult things in Divinity to understand.

Q. 10. *Have we reason to deny this Original Corruption, because we have not Reason clearly to understand the way of its conveyance?*

A. No, because the Scripture doth assert, that our Natures since the Fall are corrupted, *Gen.* 5. 3. *Adam* (tho' made after the likeness of God) *begat a Son after his own likeness*, that is, with a corrupt Nature. *John* 3. 6. *That which is born of the flesh is flesh.* Ps. 51. 5. *Behold I was shapen in iniquity, and in sin did my Mother conceive me.* Ep. 2. 1. *You hath he quickned, who were dead in trespasses and sins.* 2. Experience doth tell us, that in every one there's a natural antipathy to good, and proneness to evil; therefore, as when a Man's House is on fire, 'tis greater wisdom to

deavour to quench it, than to enquire how it was on fire; so it is greater Wisdom to endeavour the emoval of this Natural Corruption, than to enquire ow it was convey'd.

Q. 11. *Do not sanctified Parents beget Children without Natural Corruption?*

A. No; because Parents that are sanctified, are sanctified but in part, their Nature remaining in part corrupted; and they beget Children according to their Nature, and not according to their Grace: As the winnow'd Corn that is sown groweth up with Husks upon it; or as the circumcis'd *Jews* did beget uncircumcis'd Children in the flesh as well as the heart.

Q. 12. *Why is this call'd Original Sin?*

A. Because we have it from our Birth or Original, and because all our actual Transgressions do proceed from it.

Q. 13. *What is Actual Sin?*

A. Actual Sin is any Breach of God's Law, either of Omission or Commission; either in Thought, Heart, Speech or Action. Of which more in the Commandments.

19 Quest. *What is the Misery of that Estate whereinto Man fell?*

Answ. All Mankind by the Fall lost Communion with God, are under his Wrath and Curse, and so made liable to all miseries in this Life, to Death it self, and to the pains of Hell for ever.

Q. 1. *Wherein doth Man's Misery by the Fall consist?*

A. Man's Misery by the Fall consists in three things: 1. In what Man hath lost. 2. In what Man is brought under. 3. In what Man is liable unto.

Q. 2. *What hath Man lost by the Fall?*

A. Man by the Fall hath lost Communion with God.

Q. 3. *Wherein doth the Communion with God consist, which Man by the Fall hath lost?*

A. The Communion with God which Man by the Fall hath lost, doth consist in the gracious Presence and Favour, together with the sweet Fellowship and Enjoyment of God in the Garden of *Eden*: This Man by the Fall was depriv'd of, and all his Posteirty, whilst in their fallen E-

ſtate, are without, *Gen.* 3. 8. *And* Adam *and his Wife hi themſelves from the preſence of the Lord.* Ver. 23, 24. *An the Lord God ſent him forth from the garden of* Eden, *an ſo drove out the Man.* Eph. 2. 12. *At that time ye were with out Chriſt, having no hope, and without God in the world.*

Q. 4 *Is the loſs of Communion with God a great Miſe ry and Loſs?*

A. Yes; becauſe God is our chief Good, and in Com munion with him doth conſiſt Man's chiefeſt Happineſs therefore the loſs of Communion with God is Man' greateſt Loſs.

Q. 5. *What is Man brought under by the Fall?*

A. By the Fall Man is brought under God's Wrath and Curſe, *Eph.* 2. 3. *And were by nature Children o wrath, even as others.* Gal. 3. 10. *As many as are of the works of the Law* (that is, all ſuch who are under the Co venant of works, as all Believers are) *are under the Curſe.*

Q. 6. *Is it great miſery to be under God's wrath and curſe?*

A. Yes; becauſe as his Favour is better than Life, ſo his Wrath and Diſpleaſure is worſe than Death: His Bleſſing maketh Man bleſſed and happy; his Curſe ma keth Man wretched and miſerable.

Q. 7. *What is that Puniſhment which Man is liable unto by the Fall?*

A. Man is liable by the Fact, 1. to all Miſeries in this Life, 2. to Death itſelf, 3. to the Pains of Hell for ever.

Q. 8. *What are the Miſeries in this Life which Man is liable unto by the Fall?*

A. The Miſeries in this Life which Man is liable unto by the Fall are either external, or internal and ſpiritual.

Q. 9. *What are the external Miſeries of this Life, which the Fall hath brought upon Mankind?*

A. All the external Miſeries which either are, or have been in the World, are the Effects of the Fall; and Sin doth expoſe Men to all ſorts of Miſeries; 1. to more pub lick and general Calamities, ſuch as Peſtilence, Famine, Sword, Captivity, and the like, *Ezek.* 5. 17. *I will ſend upon thee Famine and Peſtilence, and bring the Sword upon thee.* 2. Sin doth expoſe Men to more private and particular Miſeries, ſuch as, 1. all ſorts of Sickneſs in their Bodies, *Deut.* 28. 22. *The Lord ſhall ſmite thee with a Conſumption*

and

d with a Fever, and with an Inflamation, and with an ex-
am burning, &c. 2. Losses of their Estates, *Deut.* 28. 30. *hou shalt build a House, but shalt not dwell therein: Thou lt plant a Vineyard, and shalt not gather the Grapes there-* 3. Reproach and Disgrace on their Name, *ver.* 37. *Thou lt become a Proverb and a By-word.* 4. Losses in Re-tions, and every other external Affliction and Misery len are liable unto in this Life for their Sins.

Q. 10. *What are the internal and spiritual Miseries that len are liable unto in this Life by the Fall?*

A. Men by the Fall are liable, 1. to the Thraldom of he Devil, to be led about by him at his will, 2 *Tim.* 2. 26. *nd that they may recover themselves out of the snare of the evil, who are taken captive by him at his will.* 2. To judi-ial blindness of Mind, and a reprobate Sense, *Rom.* 11. 8. *God hath given them the Spirit of slumber, Eyes that they hould not see, and Ears that they should not hear*, Rom. 1. 28 *Because they liked not to retain God in their knowledg, God ave them over to a reprobate sense.* 3. To a judicial hard-ness of Heart, searedness and benumbness of Conscience, Rom. 9. 18. *whom he will he hardneth*; 1 Tim. 4. 2. *Having heir Consciences sear'd as with a hot Iron.* Eph. 4. 19. *who being past feeling, have given themselves over to lascivious-ness, to work all uncleanness with greediness.* 4. To vile affe-ctions, *Rom.* 1. 26, 27. *For this cause God gave them up to vile affections, and they burnt in their lusts one toward another, Men with Men working that which is unseemly.* 5. To strong delusions, and belief of damnable errors, 2 *Thess.* 2. 11, 12. *God shall send them strong delusions to believe a lye, that they all might be damn'd that believe not the truth, but had plea-sure in unrighteousness.* 6. To Distress and perplexity of Mind, dread and horrour of Spirit, and dispairful Agonies thro' the apprehension of future wrath, *Heb.* 10. 27. *There remaineth nothing but a certain fearful looking for of Judg-ment and fiery Indignation, which shall devour the adversary.*

Q. 11. *What is the Punishment which Man by the Fall is liable unto at the end of his Life?*

A. Man by the Fall, at the end of his Life, is liable to Death itself, *Rom.* 5. 23. *Death passed upon all, for that all have sinned.* Rom. 6. 12. *The wages of Sin is Death.*

Q. 12. *Is Death a Punishment unto all upon whom it is inflicted?*

A.

A. 1. Tho' Death be the Conſequent of Sin in all yet to Believers thro' Chriſt it is unſting'd, and it is an Outlet to Miſery, and an Inlet to Glory. 2. Death to the Wicked and Unbelievers is a dreadful Puniſhment being a King of Terrours, and grim Serjeant, that's ſent by God to arreſt the Wicked, and convey them unto future Miſery.

Q. 13. *What is the Puniſhment which Man by the Fall is liable unto in the other World?*

A. The Puniſhment which Man by the Fall is liable unto in the other World, is the Puniſhment of Hell for ever.

Q. 14. *Wherein doth conſiſt the Puniſhment of Hell?*

A. The Puniſhment of Hell doth conſiſt, 1. in the Puniſhment of Loſs; 2. in the Puniſhment of Senſe.

Q. 15. *What will be the Puniſhment of Loſs in Hell?*

A. The Puniſhment of Loſs in Hell will be a baniſhment from the comfortable Preſence of God, and an excluſion or ſhutting out from Heaven, where the Saints will have a fulneſs and eternity of Joy and Happineſs: Mat. 25. 41. *Depart from me, ye Curſed.* Luke 13. 28. *Ye ſhall ſee* Abraham, *and* Iſaac, *and* Jacob, *and all the Prophets, in the Kingdom of God, and you your ſelves thruſt out.* Pſal. 16. 11. *In thy preſence is fulneſs of Joy, and at thy right Hand there are Pleaſures for evermore.*

Q. 16. *What will be the Puniſhment of Senſe in Hell?*

A. The Puniſhment of Senſe in Hell will be both upon the Soul and Body: 1. The Souls of the Wicked in Hell will be fill'd with Horrour and Anguiſh, thro' the ſtrokes of God's immediate Vengeance, and the bitings of the never-dying Worm of Conſcience: *Heb.* 10. 31. *It is a fearful thing to fall into the hands of the living God,* Mark 9. 44. *where the Worm dieth not, and the Fire is not quench'd.* 2. The Bodies of the Wicked in Hell will be moſt grievouſly tormented in every Part and Member, and that both in extremity, and to Eternity; *Mat.* 25. 41. *Depart from me, ye curſed, into everlaſting Fire, prepar'd for the Devil and his Angels.* Mat. 13. 41, 42. *The Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all them that do Iniquity, and ſhall caſt them into a Furnace of Fire, there ſhall be wailing and gnaſhing of Teeth*

20 Queſt. *Did God leave all Mankind to periſh the ſtate of Sin and Miſery?*

Anſw. God having, out of his meer good eaſure, from all Eternity, elected ſome to erlaſting Life, did enter into a Covenant of race to deliver them out of the ſtate of Sin nd Miſery, and to bring them into a ſtate of alvation by a Redeemer.

Q. 1. *Doth all Mankind periſh in the ſtate of Sin and Miſery into which they are fallen?*

A. No; for ſome God doth bring out of this ſtate of in and Miſery, into a ſtate of Salvation, *Phil.* 1. 28. *Being in nothing terrified by your Adverſaries, which to them is an evident token of Perdition, but unto you of Salvation, and that of God.*

Q. *Whom doth God bring into a ſtate of Salvation?*

A. God doth bring all his Elect People into a ſtate of Salvation, unto which he hath choſen them, 2 *Theſ.* 2. 13 *God hath from the beginning choſen you to Salvation*

Q. 3. *Who are the Elect People of God?*

A. The Elect People of God are thoſe whom from all Eternity, out of his meer good pleaſure, he hath choſen unto Everlaſting Life, *Eph.* 1. 4, 5. *According as he hath choſen us in him before the Foundation of the World: Having predeſtinated us unto the Adoption of Children, according to the good pleaſure of his will.* Acts 13. 48. *As many as were ordain'd to Eternal Life believ'd.*

Q. 4. *How doth God bring his Elect into a ſtate of ſalvation?*

A. God doth bring his Elect into a ſtate of Salvation by a Redeemer; *Acts* 4. 12. *Neither is there Salvation in any other; for there is none other Name under Heaven given amongſt Men, whereby we muſt be ſaved.*

Q. 5. *In what way doth God bring his Elect into an eſtate of Salvation?*

A. God doth bring his Elect into an eſtate of Salvation in the way of his Covenant.

Q. 6. *By vertue of which Covenant of God is it that his Elect are ſav'd?*

A. 1. Not by vertue of the Covenant of Works, *Gal.* 3. 12. *As many as are of the works of the Law, are under the*

Curse. Ver. 12. *If there had been a Law given which could have given Life, verily Righteousness should have been by the Law.* 2. It is by vertue of the Covenant of Grace that the Elect are sav'd.

Q. 7. *With whom was the Covenant of Grace made?*

A. As the Covenant of Works was made with the first *Adam*, and all his Posterity, so the Covenant of Grace was made with Christ the second *Adam*, and in him with all the Elect, as his Seed, which are the *Israel* of God. Gal. 3. 16. *Now to* Abraham *and his Seed were the Promises made*; (that is, not the Promise of making all Nations blessed) *he saith not unto Seeds, as of many, but as of one, to thy Seed, which is Christ.* Heb. 8. 10. *This is the Covenant that I will make with the House of* Israel.

Q. 8. *Was it the same Covenant which was made with Christ and the Elect?*

A. No; for there was a Covenant which God made with Christ as Mediator, and the Representative of the Elect, which was the Foundation of all that Grace which was afterwards promis'd in that Covenant of Grace which he made with themselves in and thro' Christ.

Q. 9. *What was the Covenant which God made with Christ, as the Head and Representative of the Elect?*

A. God did covenant and promise to Christ, as the Representative of the Elect, That upon condition he would submit to the Penalty which the Sins of the Elect did deserve, and undertake in all things the Office of a Mediator, he should be successful, so as to justifie and save them, *Isa.* 53. 10, 11. *When thou shalt make his Soul an Offering for Sin, he shall see his Seed, and the pleasure of the Lord shall prosper in his hand. And by his Knowledge shall my righteous Servant justifie many.*

Q. 10. *Was this a Covenant of Grace which God made with Christ, when it requir'd a perfect Obedience?*

A. It was a Covenant of Grace in reference to the Elect whom Christ did represent, since hereby the Obedience was accepted at the hands of their Representative, which the Covenant of Works requir'd of themselves, 2 *Tim.* 1. 9. *Who hath sav'd us according to his own purpose and grace, which he hath given us in Christ before the world.*

Q. 11. *What are the promises of the Covenant of Grace that God hath made with the Elect thro' Christ?* *A.*

A. The Promises of the Covenant of Grace which God made with the Elect thro' Christ, are either more general, or more particular: 1. More general; God hath promis'd to the Elect thro' Christ, that he *will be to them God, and they shall be to him a People*, Heb. 8.10. These two Promises are so general and comprehensive, that they include all the rest: The Promise that he will be to them God, doth include his special Favour and Affection, together with all the expressions of it in taking care of them, making provision of all temporal and spiritual good things for 'em here, and giving 'em eternal Life and Happiness in the other World. The Promise, *They shall be my People*, doth include the giving them all those gifts and qualifications as are requisite to that state and relation.

2. More particularly; God in the Covenant of Grace hath promis'd to the Elect thro' Christ, 1. Illumination; That he will teach them the knowledge of himself, and that more fully and clearly than they had or could be taught one by another, *Heb.* 8. 11. *They shall not teach every man his Neighbour, and every man his Brother, saying, Know the Lord; for all shall know me, even from the least to the greatest.* 2. Remission; that he will forgive their Sins, Vers. 12. *For I will be merciful to their Unrighteousness, and their Sins and Iniquities I will remember no more.* 3. Sanctification; *ver.* 10. *I will put my Laws into their Minds, and write them in their Hearts.* There are also other Promises of Sanctification belonging to this Covenant, *Ezek.* 36. 25, 26, 27. *I will sprinkle clean water upon you, and you shall be clean; a new Heart also will I give you, and a new Spirit will I put within you: And I will take the stony Heart out of your flesh, and I will give you an Heart of Flesh; and I will put my Spirit within you, and cause you to walk in my Statutes.*

Q. 12. *What is the Condition of the Covenant of Grace?*

A. The Condition of the Covenant of Grace, whereby the Elect have an actual interest in the things promis'd, is Faith, by which they have an interest in Christ, *John* 3. 16. *Whosoever believeth in him shall not perish, but have everlasting Life.* Acts 15. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved.*

Q. 13. *Why is the Covenant with the Elect call'd the Covenant of Grace?*

A.

A. Becauſe not only the things promis'd to the Elect are Grace, or the Free Gifts of God, which they do not in the leaſt deſerve; but alſo becauſe Faith (the Condition of this Covenant, whereby the Promiſes are made theirs) is God's Gift and Work wrought in them by his Spirit, which in this Covenant he promiſeth unto them. *Epheſ.* 2. 8. *By Grace ye are ſav'd thro' Faith, and that not of your ſelves, it is the Gift of God.* Col. 2. 12. *You are riſen through Faith of the operation of God.*

Q. 14. *Was the Covenant which God made with the Children of* Iſrael *of old, a Covenant of Works, or a Covenant of Grace?*

A. The Covenant which God made of old with the Children of *Iſrael*, was not a Covenant of Works, but the ſame Covenant of Grace, as to the ſubſtance of it, which is made known in the Goſpel. For, 1. It was impoſſible that any of the fallen Children of *Adam* ſhould be juſtify'd and ſav'd by the Covenant of Works, *Gal.* 2. 16. *By the works of the Law ſhall no fleſh be juſtified.* 2. The Children of *Iſrael* had the ſame Mediator of the Covenant, and Redeemer with the People of God now, namely, the Lord Jeſus Chriſt, who was Typified by *Moſes*, and by the Sacrifices under the Law. 3. They had the ſame Promiſes of Remiſſion and Salvation. 4. They had the ſame Condition of Faith requir'd to enable them to look to, and lay hold on Chriſt, held forth to them in Types and Figures.

Q. 15. *Wherein doth the diſpenſation of the Covenant of Grace, under the Goſpel, differ from that under the Law?*

A. The diſpenſation of the Covenant of Grace under the Goſpel doth differ from the diſpenſation of it under the Law, 1. In regard of the eaſineſs of the Covenant under the Goſpel; under the Law it was burthenſome, and Ceremonial Rites and Services requir'd, are call'd a yoke of Bondage, *Gal.* 5. 1. which yoke is now remov'd. 2. In regard of the clearneſs of the diſpenſation under the Goſpel; under the Law Chriſt was not yet come, but was held forth in Types and Figures, and dark Shadows; and the Promiſes, eſpecially of Eternal Life, were more obſcure: But now the ſhadows are fled, Chriſt the ſubſtance being come, and Life and Immortality is brought more clearly to light by the Goſpel, 2 *Tim.* 1. 10. 3. In regard of the pow-

ower and efficacy. There was a weakneſs in the legal diſpenſation, and therefore a diſannulling of it, *Heb.* 7. 18. Under the Goſpel there is a more powerful influence of the Spirit, which is promis'd more plentifully, *Acts* 2. 27.

In regard of the extent of it: The Legal Diſpenſation was confined to the Nation of the *Jews*; whereas the Goſpel Diſpenſation doth extend to the *Gentiles*, and any Nation, *Mark* 16. 15. *Go ye into all the world, and preach the Goſpel unto every Creature.*

21 Queſt. *Who is the Redeemer of God's Elect?*

Anſw. The only Redeemer of God's Elect is the Lord Jeſus Chriſt, who being the Eternal Son of God, became Man; and ſo was, and continueth to be God and Man, in two diſtinct Natures and one Perſon, for ever.

Q. 1. *What is he call'd that is the Redeemer of Gods Elect?*

A. The Redeemer of God's Elect is call'd the Lord Jeſus Chriſt.

Q. 2. *Why is he call'd the Lord?*

A. Becauſe of his univerſal Sovereignty and Dominion, *Acts* 10. 36. *He is Lord of all.*

Q. 3. *Why is he call'd Jeſus?*

A. Becauſe he is the Saviour of his People, *Mat.* 1. 16. *Thou ſhalt call his name Jeſus, for he ſhall ſave his People from their Sins.*

Q. 4. *Why is he call'd Chriſt?*

A. Becauſe he is anointed by the Father unto his Office with the Holy Ghoſt, which was given to him without meaſure, *Acts* 10. 38. God anointed Jeſus of *Nazareth* with the Holy Ghoſt, and with Power: *John* 3. 38. God giveth not the Spirit by meaſure unto him.

Q. 5. *How doth the Lord Jeſus Chriſt redeem the Elect?*

A. The Lord Jeſus Chriſt doth redeem the Elect of God, 1. by Purchaſe, paying the price of his Blood for them, 1 *Pet.* 1. 18, 19. *Ye were not redeem'd with corruptible things, as Silver and Gold, but with the Blood of Jeſus Chriſt, as of a Lamb without blemiſh, and without ſpot,* 1 Tim. 2. 6. *who gave himſelf a Ranſom.* 2. By Conqueſt, reſcuing them thro' his Almighty Power, out

of

of the Snare of the Devil, who before led them captiv
Eph. 4. 8. *He led Captivity captive.* *Col.* 2. 15. And h
ving ſpoil'd Principalities and Powers, he made a ſhe
of the ſame openly, triumphing over them.

Q. 6. *Whoſe Son is the Lord Jeſus Chriſt?*

A. The Lord Jeſus Chriſt is the eternal Son of God:

Q. 7. *How doth the Lord Jeſus Chriſt differ from othe
Sons of God?*

A. 1. Angels are call'd the Sons of God, but they ar
Sons of God by Creation, *Job* 38. 7. All the Sons o
God ſhouted for joy. 2. Saints are call'd Sons of Go
by Adoption and Regeneration, *Gal.*4. 5. *That we migh
receive the Adoption of Sons.* 1 John 4. 7. *Every one tha
loveth is born of God.* 3. The Lord Jeſus Chriſt is th
natural Son of God by eternal Generation, *Heb.* 1. 5. *Un
to which of the Angels ſaid he at any time, Thou art m
Son, this day have I begotten thee?*

Q. 8. *What did Chriſt, the Eternal Son of* God, *becom
that he might redeem the Elect?*

A. Chriſt, that he might redeem the Elect, being th
Eternal Son of God, became Man, 1 *John* 1. 14. *And th
word was made Fleſh, and dwelt among us, and we behel
his glory, the glory of the only-begotten of the Father, full o
grace and truth.* Gal. 4. 4. *When the fulneſs of time wa
come,* God *ſent forth his Son, made of a Woman,* &c.

Q. 9. *How was it neceſſary, in order to the redemptio
of the Elect, that Chriſt ſhould become Man?*

A. It was neceſſary, in order to the redemption of th
Elect, that Chriſt ſhould become Man, 1. that he migh
be capable of ſuffering Death for them, which as God he
was uncapable of; without which ſuffering of Death there
could have been no remiſſion or ſalvation, *Heb.* 9. 22. *with
out ſhedding of blood there is no remiſſion.* 2. That he migh
be their Highprieſt, to reconcile 'em to God. *Heb.* 2. 16, 17
*For verily he took not on him the Nature of Angels, but th
Seed of* Abraham; *wherefore in all things it behoveth him
to be made like unto his Brethren, that he might be a
merciful and a faithful High-prieſt in things pertaining t
God, to make reconciliation for the Sins of the People.*

Q. 9. *Was it neceſſary that the Redeemer of the Elec
ſhould be God as well as Man?*

A.

A. Yes; becauſe if he had not been God as well as n, 1. He could not have born up under, nor have got e from the weight of Wrath which was laid on him, the Sins of Men. 2. His Sufferings would have been of finite extent, and ſo could not have made ſatisfacti- to God's infinite Juſtice, which was offended by Sin.

Q. 11. *How is Chriſt God and Man?*

A. Chriſt is God and Man by an Hypoſtatical or rſonal Union, both his Natures, Divine and Human, aining diſtinct, without compoſition or confuſion, in e and the ſame Perſon.

Q. 12. *Will this Union of the Divine and Human Na- e in Chriſt never be diſſolv'd?*

A. No; for he was, and continueth to be, God and an in two diſtrnct Natures, and one Perſon for ever, eb. 7. 24. *Becauſe he continueth for ever, he hath an changable Prieſthood.*

Q. 13. *May the Properties of the Divine Nature be aſcri- d to the Human Nature, or the Properties of the Hu- an Nature be aſcrib'd to the Divine Nature of Chriſt?*

A. Tho' it be improper to aſcribe the Properties of e one Nature to the other Nature, yet by vertue of is near Union of both Natures in one Perſon, there is communication of the Properties of each Nature to the erſon of Chriſt.

22 Queſt. *How did Chriſt, being the Son of od, become Man?*

Anſw. Chriſt being the Son of God, became lan by taking to himſelf a true Body and a rea- onable Soul, being conceiv'd by the Power of he Holy Ghoſt in the Womb of the Virgin *Mary*, and born of her, yet without Sin.

Q. 1. *Was it a voluntary Act in Chriſt to become Man?*

A. Yes, becauſe he took to him the Human Nature, hat he might thereby be fitted to be our Redeemer; eb. 10. 6, 7. *In Burnt-Offerings and Sacrifices for Sin ou hadſt no pleaſure; then ſaid I, Lo, I come.* Heb. 1. 16. *e took on him the Seed of* Abraham.

Q. 2. *Was Chriſt the Son of God a real Man like unto ther Men?*

A

A. Christ the Son of God was a real Man, taking to hi
self the two essential parts of Man. 1. He had a real Bo
of Flesh, Blood, and Bones; not a fantastical Body,
Body only in appearance, *Luke* 4. 39. *Behold my Han
and my Feet, handle me, and see, for a Spirit hath not Fl
and Bones, as ye see me have.* 2. He had a real rational Sou
and his Divine Nature did not supply the place of th
Soul, *Isa.* 58. 10. *Thou shalt make his soul an offering for si
Mat.* 28. 36. *My Soul is exceeding sorrowful unto death.*

Q. 3. *Was the birth of Christ like the birth of other Me*

A. No; for Christ was born of a Virgin, namely, th
Virgin *Mary*; Isa. 7. 14. *Behold a Virgin shall conceive, an
bear a Son,* Mat. 1. 24, 25. *And* Joseph *took unto him* Mar
*his Wife, and knew her not till she had brought forth he
first-born Son; and he call'd his Name* Jesus.

Q. 4. *How could Christ be born of a pure Virgin?*

A. It was a miraculous Conception, by the power o
the Holy Ghost in the Womb of the Virgin *Mary*, Luk
1. 34, 35. *And* Mary *said to the Angel, How shall this be
seeing I know not a Man? And the Angel said unto her, Th
Holy Ghost shall come upon thee, and the power of the highe
shall overshadow thee; therefore also the holy Thing whic
shall be born of thee shall be call'd the Son of God.*

Q. 5. *Was Christ born in Sin, like unto other Men?*

A. No; for however Christ took upon him the Natur
of Man, and many humane Infirmities, yet he was perfec
ly free from sinful Infirmities: *Heb.* 4. 15. *We have no
an High-Priest which cannot be touch'd with the feeling o
our Infirmities, but was in all points tempted like as w
are, yet without Sin.*

23 Quest. *What Offices doth Christ execute a
our Redeemer?*

Ans. Christ as our Redeemer executeth th
Office of a Prophet, a Priest, and a King, bot
in his estate of Humiliation and Exaltation.

Q. 1. *What is it to execute an Office?*

A. To execute an Office, is to do and perform wha
belongeth to the Office.

Q. 2. *How many Offices doth Christ execute as our Redeeme*

A. There are three Offices Christ doth execute as ou
R

deemer: The Office of a Prophet, *Acts* 3. 23. Moſes *ſaid to the Fathers, a Prophet ſhall the Lord your God e up unto you of your Brethren, like unto me, him ſhall ye r in all things whatſoever he ſhall ſay unto you.* 2. The ice of a Prieſt, *Heb.* 5. 6. *Thou art a Prieſt for ever after Order of* Melchiſedeck. 3. The Office of a King, *Pſal.* 6. *Yet have I ſet my King upon my holy Hill of* Zion.

Q. 3. *In what eſtate doth Chriſt execute theſe Offices?*

A. 1. Chriſt doth execute theſe Offices in his eſtate of miliation here on Earth. 2. Chriſt doth execute theſe ices in his eſtate of Exaltation, now he is in Heaven.

24 Queſt. *How doth Chriſt execute the Office of Prophet?*

Anſw. Chriſt executeth the Office of a Pro-et in revealing to us by his Word and Spirit e Will of God for our Salvation.

Q. 1. *What doth Chriſt reveal to us as a Prophet?*

A. Chriſt, as a Prophet, doth reveal unto us the Will God for our Salvation.

Q. 2. *What is meant by the Will of God which Chriſt h reveal?*

A. By the Will of God which Chriſt doth reveal, is eant the whole Counſel of God, or whatever God would ve us to know, believe, and do, in order to Salvation.

Q. 3. *Whereby doth Chriſt reveal unto us the will of d for our Salvation?*

A. Chriſt doth reveal unto us the Will of God for our lvation, 1. by his Word, *John* 20. 31. *Theſe things are ritten that ye might believe that Jeſus is the Chriſt, the n of God, and that believing ye might have Life through s Name.* 2. By his Spirit, *John* 14. 26. *The Comforter, hich is the Holy Ghoſt, whom the Father will ſend in my ame, he ſhall teach you all things.*

Q. 4. *Which is the word of Chriſt, whereby he doth re-al to us the will of God?*

A. The whole Book of the Scriptures of the Old (eſpe-ially of the New) Teſtament is the Word of Chriſt; ol. 3. 16. *Let the word of Chriſt dwell in you richly.*

Q. 5. *How are the whole Scriptures the word of Chriſt, hen but a ſmall part of 'em were ſpoke by his own Mouth?*

A.

A. The whole Scriptures are the word of Christ, as much as the Prophets and Apostles, and other P men of the Scriptures, wrote not their own word, the word which they had from the Spirit of Christ, 1 P 1. 10, 11. *Of which salvation the Prophets have enquir searching what, or what matter of time the Spirit of Ch which was in them, did signifie, when it testified bef hand the sufferings of Christ,* &c.

Q. 6. *Is the word of Christ without the Spirit sufficie to teach us the Will of God for our Salvation?*

A. The Word without the Spirit of Christ, is su cient to teach us the Will of God for our Salvation, cause it is by the Spirit of Christ only, that we are abled to discern and receive the things which are nec sary to Salvation, 1 *Cor.* 2. 14. *The natural man receive not the things of the Spirit of God, for they are foolish u him, neither can he know them, because they are spiritua discerned.*

Q. 7. *Is the Spirit of Christ, without his word, sufficie to teach us the Will of God for our Salvation?*

A. Christ by his Spirit, without his Word, cou teach us the Will of God; but he doth not, neither ha promised now to do it; since the whole Will of God n cessary to our Salvation, is revealed in his Word. Th word of Christ without his Spirit cannot, the Spirit Christ without his word will not teach us the Will God for our Salvation.

25 Quest. *How doth Christ execute the Offi of a Priest?*

Answ. Christ executeth the Office of a Prie in his once offering up of himself a Sacrifice satisfie Divine Justice, and reconcile us to Go and in making continual Intercession for us.

Q. 1. *What is the first part of Christ's Priestly Office*

A. The first part of Christ's Priestly Office is his offe ing up Sacrifice to God for us. *Heb.* 8. 3. *Every Hig Priest is ordained to offer Gifts and Sacrifices, wherefore is of necessity that this man have somewhat to offer.*

Q. 2. *What is a Sacrifice?*

A. A Sacrifice is an Holy offering rendred to God a Prieſt of Gods appointment.

Q. 3. *Was Chriſt a Prieſt of God's appointment?*

A. Yes, for he was called and anointed by God to his Office, Heb. 5. 4, 5, 6. *No man taketh this Honour himſelf, but he that was called of God, as was* Aaron: *alſo Chriſt glorifyed not himſelf to be made an High Prieſt, but he that ſaid, thou art a Prieſt for ever, after the order of* Melchiſedech.

Q. 4. *What Sacrifice did Chriſt offer to God for us?*

A. Chriſt did offer unto God for us the Sacrifice of himſelf, Heb. 9. 26. *But now once in the end of the World hath he appeared, to put away ſin by the Sacrifice of himſelf.*

Q. 5. *Did Chriſt offer this Sacrifice of himſelf often?*

A. No, but he offered the Sacrifice of himſelf once only, this being ſufficient for our ſins, Heb. 9. 21. *Chriſt was once offered to bear the ſins of many.*

Q. 6. *Wherefore was it that Chriſt did offer the Sacrifice of himſelf unto God for us?*

A. Chriſt did offer the Sacrifice of himſelf unto God for us, 1. That hereby he might ſatisfie Gods Juſtice for us. 2. And that hereby he might reconcile us unto God.

Q. 7. *How doth it appear that Chriſt did ſatisfie God's Juſtice by the Sacrifice of himſelf?*

A. 1. Becauſe Chriſts Sacrifice of himſelf was of ſufficient worth to ſatisfie Gods Juſtice, infinitely offended by our ſins, being the Sacrifice of him who, as God, was of infinite dignity. 2. Becauſe this Sacrifice of Chriſt was accepted by God in the behalf of ſins, Eph. 5. 2. *Chriſt hath loved us, and hath given himſelf for us an offering and Sacrifice to God, for a ſweet-ſmelling ſavour.* 3. It doth further appear, becauſe Chriſt in his death, who was our Sacrifice, did bear our ſins, or the puniſhment due for our ſins, and wherefore did he bear them, but for the ſatisfaction of God's Juſtice? 1 *Pet.* 2. 24. *Who his own ſelf bare our ſins in his own body on the Tree.* And he is ſaid to give his life a Ranſom for many, *Mat.* 20. 28. which Ranſom was Gods Satisfaction.

Q. 8. *What is the Conſequent of the Satisfaction Chriſt hath given to God by this Sacrifice of himſelf?*

A. The

A. The Conſequent of Chriſt's Satisfaction by this Sacrifice, in our Reconciliation unto God, Eph. 2. 26. *That he might reconcile both unto God in one Body by the Croſs.*

Q. 9. *What is the ſecond part of Chriſt's Prieſtly Office?*

A. The ſecond part of Chriſt's Prieſtly Office, is his making Interceſſion for us, *Iſa.* 53. 12. *He bare the ſin of many, and made Interceſſion for the Tranſgreſſors.*

Q. 10. *What doth Chriſt do for us in his Interceſſion?*

A. Chriſt in his Interceſſion doth pray unto, and plead with God, as our Advocate, that through the Merits of his Death we might be actually reconcil'd, our Perſons accepted, our Sins pardon'd, our Conſcience quieted, our Prayers anſwer'd, and at laſt our Souls ſav'd. 1 *John* 2. 1. *If any man ſin, we have an Advocate with the Father, even Jeſus Chriſt the righteous,* John 14. 14. *If ye ask any thing in my Name, I will do it.*

Q. 11. *Where doth Chriſt make Interceſſion for us?*

A. Chriſt makes Interceſſion for us at the right hand of God in Heaven, *Rom.* 8. 34. *It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh Interceſſion for us.*

Q. 12. *Doth Chriſt make Interceſſion for us only for a time?*

A. Chriſt doth make Interceſſion for us continually and for ever, *Heb.* 7. 25. *He is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make Interceſſion for them.*

Q. 13. *Wherein doth Chriſt's Prieſtly Office differ from the Prieſtly under the Ceremonial Law?*

A. 1. The Prieſts under the Law, were Prieſts after the Order of *Aaron*; but Chriſt is a Prieſt after the Order of *Melchiſedeck*, without Father as Man; without Mother as God, *&c. Heb.* 7. from ver. 1, to ver. 20. 2. The Prieſts under the Law were ſinful, but Chriſt is holy and perfectly free from ſin, *Heb.* 7. 26. *Such an High-Prieſt became us who is holy, harmleſs, undefiled, ſeparate from ſinners.* 3. The Prieſts under the Law were many, becauſe mortal, but Chriſt is the one only High-Prieſt of his Order, and abideth continually, *Heb.* 7. 23, 24. *They truly were many Prieſts, becauſe they were not ſuffer'd to continue by reaſon of death; but this Man continueth for ever.* 4. The

Prieſts

Priests under the Law were consecrated and settled in their Office without an Oath, but Christ with an Oath, *Heb.* 7. 21. *For those Priests were made without an Oath, but this with an Oath, by him that said unto him, The Lord sware, and will not repent, Thou art a Priest for ever,* &c. 5. The Priesthood under the Law was changeable, but Christ's Priesthood is unchangeable, *Heb.* 7. 12, 24. *For the Priesthood being chang'd, there must be of necessity a change also of the Law: But this Man hath an unchangeable Priesthood.* 6. The Priests under the Law offer'd up many Sacrifices of Bulls and Goats, and the Blood of others; but Christ offer'd up but once one Sacrifice, and that the Sacrifice of himself and his own Blood, *Heb.* 9. 25. *Nor yet that he should offer himself often, as the High-priest enters into the holy place every year with the Blood of others.* Heb. 12. 10. *He offer'd one Sacrifice for sins for ever.* 7. The Priests under the Law offer'd Sacrifice for themselves, for their own sins as well as the sins of the People; but Christ offer'd Sacrifice only for others, being himself without sin, *Heb.* 7. 27. *Who needeth not daily, as those High-priests, to offer up Sacrifice, first for his own sins, and then for the People.* 8. The Sacrifice which the Priests under the Law offer'd, were Types of Christ's Sacrifice, not being sufficient in themselves to take away sin, nor accepted by God, any farther than Christ was ey'd in them: But Christ's Sacrifice of himself was the thing typified, and is efficacious in it self for Remission, and for its self is accepted, *Heb.* 10. 1. *The Law having a shadow of good things to come, can never by those Sacrifices make the Comers perfect*; ver. 4. *For it is impossible that the blood of Bulls and Goats should take away sin*; ver. 14. *Christ by one Offering hath perfected for ever them that are sanctified.* 9. The Priests under the Law appear'd in the behalf of the People before God in the Temple, the Holy Place made with hands, but Christ appeareth before God in Heaven for us, *Heb.* 2. 24. *Christ is not enter'd into the Holy place made with hands, which are the Figures of the true, but into Heaven it self, now to appear in the presence of God for us.* 9. The Priests under the Law had only the Office of Priesthood; but Christ is Priest, Prophet, and King.

26 Quest. *How doth Christ execute the Office of a King?*

Answ. Christ executeth the Office of a King, in subduing us to himself; in ruling and defending us, and in restraining and conquering all his and our Enemies.

Q. 1. *Over whom doth Christ exercise his Kingly Office?*

A. Christ doth exercise his Kingly Office, 1. Over his Elect People, *John* 1. 49. *Thou art the Son of God, Thou art the King of* Israel. 2. Over his and their Enemies; *Psal.* 110. 2. *Rule thou in the midst of thine Enemies.*

Q. 2. *How doth Christ exercise his Kingly Office over his Elect People?*

A. Christ doth exercise his Kingly Office over his Elect People, 1. In his subduing them to himself; 2. In his ruling them; 3. In his defending them.

Q. 3. *What doth Christ's subduing his Elect People to himself suppose?*

A. Christ's subduing his Elect People to himself doth suppose, that at first they are stubborn and disobedient, rebellious, and Enemies unto him; *Tit.* 3. 3. *For we our selves also were sometimes foolish and disobedient, serving divers Lusts.* Col. 1. 21. *You were sometimes alienated, and Enemies in your Mind by wicked works.*

Q. 4. *What doth Christ's subduing his Elect People to himself imply?*

A. Christ's subduing his Elect People to himself doth imply his effectual calling them, and bringing them under his government, wherein by his Word and Spirit he doth conquer their stubbornness and enmity, and make them a willing People to himself; *Psal.* 110. 3. *Thy People shall be willing in the day of thy power.*

Q. 5. *How doth Christ rule his People?*

A. Christ doth rule his People, 1. by giving them Laws, to which they are to conform their Hearts and Lives; *Isa.* 33. 22. *The Lord is our Law-giver, the Lord is our King.* 2. By adding to his Laws threatnings of punishing the Disobedient, and promises of rewarding the Obedient, *Rev.* 2. 23. *I will kill her Children with Death, and all the Churches shall know that I am he which search the reins and heart; and I will give every one of you according to your works.* 3. By appointing Church-Officers, not only for declaring and pub-

ublishing his Laws, but also for the execution of some Threatnings, who having the Key of Discipline as well as that of the Doctrine committed to them, are to rule under him in the Church, and have power of binding and loosing, administring Church Censures, and relaxing or taking them off: *Mat.* 16. 19. *And I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth shall be bound in Heaven, and whatsoever thou shalt loose on Earth shall be loosed in Heaven.* 4. And chiefly, Christ rules his People inwardly by his Spirit, whereby he doth write his Laws in their Hearts, working in them a disposition to yield to him that Obedience which he requireth; *Heb.* 8. 10. *I will put my Laws into their Mind, and write them in their Hearts.* 2 Cor. 3. 3. *Ye are the Epistle of Christ, written not with Ink, but with the Spirit of the living God; not in Tables of Stone, but in Fleshy Tables of the Heart.*

Q. 6. *How doth Christ defend his People?*

A. Christ doth defend his People, 1. by hiding them under his Wing; *Mat* 23. 37. *How often would I have gather'd thy Children together, as a Hen gathereth her Chickens under her Wings!* Psal. 91. 4. *He shall cover thee with his Feathers, and under his wings shalt thou trust; his Truth shall be thy Shield and Buckler.* 2. By restraining and conquering all his and their Enemies.

Q. 7. *Who are the Enemies of Christ and his People?*

A. The Enemies of Christ and his People are, the Devil, the Flesh, the World, and Death.

Q. 8. *What is it for Christ to restrain his and his Peoples Enemies?*

A. Christ doth restrain his and his Peoples Enemies when (their Power remaining) he doth set Bounds and Limits to them, over which he doth not suffer them to pass.

Q. 9. *What is it for Christ to conquer his and his Peoples Enemies?*

A. Christ doth conquer his and his Peoples Enemies, when he taketh away their Power in part, that they have not dominion over his People; but then he doth compleatly conquer 'em, when he brings all Enemies under his feet, and utterly abolishes and destroys 'em: *Rom.* 8. 37. *In all these things we are more than Conquerors, thro' him who hath lov'd us,* 1 Cor. 15. 25. *For he must reign till he hath put all Enemies under his Feet.*

Answ. Christ executeth the Office of a King, in subduing us to himself; in ruling and defending us, and in restraining and conquering all his and our Enemies.

Q. 1. *Over whom doth Christ exercise his Kingly Office?*

A. Christ doth exercise his Kingly Office, 1. Over his Elect People, *John* 1. 49. *Thou art the Son of God, Thou art the King of* Israel. 2. Over his and their Enemies; *Psal.* 110. 2. *Rule thou in the midst of thine Enemies.*

Q. 2. *How doth Christ exercise his Kingly Office over his Elect People?*

A. Christ doth exercise his Kingly Office over his Elect People, 1. In his subduing them to himself; 2. In his ruling them; 3. In his defending them.

Q. 3. *What doth Christ's subduing his Elect People to himself suppose?*

A. Christ's subduing his Elect People to himself doth suppose, that at first they are stubborn and disobedient, rebellious, and Enemies unto him; *Tit.* 3. 3. *For we ourselves also were sometimes foolish and disobedient, serving divers Lusts.* Col. 1. 21. *You were sometimes alienated, and Enemies in your Mind by wicked works.*

Q. 4. *What doth Christ's subduing his Elect People to himself imply?*

A. Christ's subduing his Elect People to himself doth imply his effectual calling them, and bringing them under his government, wherein by his Word and Spirit he doth conquer their stubbornness and enmity, and make them a willing People to himself; *Psal.* 110. 3. *Thy People shall be willing in the day of thy power.*

Q. 5. *How doth Christ rule his People?*

A. Christ doth rule his People, 1. by giving them Laws to which they are to conform their Hearts and Lives *Isa.* 33. 22. *The Lord is our Law-giver, the Lord is our King.* 2. By adding to his Laws threatnings of punishing the Disobedient, and promises of rewarding the Obedient, *Rev.* 2. 23. *I will kill her Children with Death, and all the Churches shall know that I am he which search the reins and heart; and I will give every one of you according to your works.* 3. By appointing Church-Officers, not only for declaring and pu-

ublishing his Laws, but also for the execution of some Threatnings, who having the Key of Discipline as well as that of the Doctrine committed to them, are to rule under him in the Church, and have power of binding and loosing, dministring Church Censures, and relaxing or taking them off: *Mat.* 16. 19. *And I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth shall be bound in Heaven, and whatsoever thou shalt loose on Earth shall be loosed in Heaven.* 4. And chiefly, Christ rules his People inwardly by his Spirit, whereby he doth write his Laws in their Hearts, working in them a disposition to yield to him that Obedience which he requireth; *Heb.* 8. 10. *I will put my Laws into their Mind, and write them in their Hearts.* 2 Cor. 3. 3. *Ye are the Epistle of Christ, written not with Ink, but with the Spirit of the living God; not in Tables of Stone, but in Fleshy Tables of the Heart.*

Q. 6. *How doth Christ defend his People?*

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27 Qu. *Wherein did Christ's Humiliation consist?*

Answ. Christ's Humiliation consisted in his being born, and that in a low condition, made under the Law, undergoing the Miseries of this Life, the Wrath of God, and the cursed Death of the Cross; in being buried, and continuing under the Power of Death for a time.

Q. 1. *In what things did Christ humble himself?*

A. Christ did humble himself, 1*st*, in his Birth, 2*ly*, in his Life, 3*ly*, in his Death.

Q. 2. *How did Christ humble himself in his Birth?*

A. Christ humbled himself in his Birth, in that he being the Son of GOD, in time became Man, and was born not of a great Princess, but a mean Virgin; not in a stately Palace, but in a Stable; and instead of a Cradle, was laid in a Manger; *Luke* 1.48. *He hath regarded the low estate of his Handmaid*; Luke 2. 7. *And she brought forth her first-born Son, and wrapp'd him in swadling-clothes, and laid him in a Manger, because there was no room for them in the Inn.*

Q. 3. *How did Christ humble himself in his Life?*

A. Christ did humble himself in his Life, in that, 1. He subjected himself to the Law, *Gal.*4. 4. *God sent forth his Son made of a Woman, made under the Law.* 2. He conflicted with the Temptation of the Devil, *Matt.* 4. 1. *Then was Jesus led up of the Spirit into the wilderness, to be tempted of the Devil.* 3. He endur'd the Contradictions, Reproaches, and Indignities of wicked Men, *Heb.*12. 3. *Consider him who endur'd such contradiction of Sinners against himself:* Mat. 10 25. *If they have call'd the Master of the house* Beelzebub, *how much more them of the household!* 4. He underwent the sinless Infirmities of the Flesh, such as weariness, hunger, thirst, and the like, in regard of his Body, and grief and sorrow in regard of his Soul; *John* 4. 6. *Jesus being wearied with his journey, sate on the well*; Mat. 4. 2. *When he had fasted forty days and forty nights, he was afterwards an hungred.* Isa. 53. 8. *He was a Man of sorrows, and acquainted with grief.*

Q. 4. *How did Christ humble himself in his Death?*

A. Christ humbled himself in his Death, 1. In regard of the Antecedents of it; 2. in regard of his Death it self 3. in regard of the Consequents of it.

Q.

Q. 5. *How did Christ humble himself in regard of the Antecedents of his Death?*

A. Christ humbled himself in regard of the Antecedents of his Death, 1. In permitting *Judas* to betray him; 2. In submitting himself to the Officers to take him; 3. In hearing *Peter* deny him; 4. In suffering the People to mock him, spit on him, buffet him, and *Pilate* to scourge and condemn him, with many Affronts and Indignities which were offer'd unto him, *Mat.* 26 & 27 Chapt.

Q. 6. *How did Christ humble himself in regard of his Death it self?*

A. Christ humbled himself in regard of his Death itself, in that, 1. The kind of his Death was an accursed and disgraceful Death, as also a lingering and painful Death, being the Death of the Cross, *Phil.* 2. 8. *He humbled himself, and became obedient unto Death, even the Death of the Cross.* Gal. 3. 13. *Christ was made a Curse for us; as 'tis written, Cursed is every one that hangeth on a Tree.* 2. He (together with the pain of his Body on the Cross) endured the Wrath of God, due for Man's Sin, in his Soul: *Matt.* 27. 46. *About the ninth hour Jesus cry'd out with a loud voice, My God, my God, why hast thou forsaken me?*

Q. 7. *How did Christ humble himself in regard of the Consequents of his Death?*

A. Christ humbled himself in regard of the Consequents of his Death, in that, 1. He was buried, *Mat.* 27. 59, 60. *And when* Joseph *had taken the Body, he wrapped it in a clean linnen Cloth, and laid it in his own new Tomb.* 2. He continued under the power of Death for a time, namely, until the third Day, *Mat.* 14. 40. *As* Jonas *was three Days and three Nights in the Whale's Belly, so shall the Son of man be three Days and three Nights in the heart of the Earth.*

Q. 8. *What doth Christ's Humiliation assure us of?*

A. Christ's Humiliation doth assure us of Redemption, thro' the Merits of his Sufferings; *Eph.* 1. 7. *In whom we have Redemption thro' his Blood, even the forgiveness of sins.*

Q. 9. *What doth Christ's Humiliation, especially his Death, teach us?*

A. Christ's humbling himself unto Death doth teach us, 1. To humble our selves, and be lowly, like to our Master, *Mat.* 11. 29. *Learn of me, I am meek and lowly in heart.* 2. That

as Christ died for Sin, so we should die to Sin, and not be unwilling to suffer, and to die for his sake, if call'd thereunto: *Rom.* 6. 8. *If we be dead with Christ, we shall also live with him.* V. 11. *Reckon your selves to be dead indeed unto Sin.* 1 Pet. 4. 1. *Forasmuch as Christ hath suffer'd for us, arm your selves likewise with the same Mind.*

28 Quest. *Wherein consisteth Christ's Exaltation?*

Ans. Christ's Exaltation consisteth in his rising again from the Dead on the third Day, in ascending up into Heaven, and sitting at the right Hand of God the Father, and in coming to judge the World at the last Day.

Q. 1. *What is the first part of Christ's Exaltation?*

A. The first part of Christ's Exaltation is his Resurrection from the Dead.

Q. 2. *How do you prove that Christ rose again from the dead?*

A. 1. By the many Witnesses which saw him, and convers'd with him after his Resurrection, 1 *Cor.* 15. 5, 6. *He was seen of* Cephas, *then of the twelve, after was seen of above five hundred brethren at once.* 2. Because otherwise our Faith would be in vain, the guilt of Sin would still remain upon us, and there would be no Hope for us; 1 *Cor.* 15. 17. *If Christ be not rais'd, your Faith is vain, ye are yet in your sins.*

Q. 3. *By whom was Christ rais'd from the Dead?*

A. Christ was rais'd from the Dead by his own Power and Spirit, whereby he was declar'd to be the Son of God; John 10. 17, 18. *I lay down my Life that I may take it again: I have power to lay it down, and I have power to take it again.* Rom. 1. 4. *Declar'd to be the Son of God with power according to the Spirit of Holiness, by the Resurrection from the Dead.*

Q. 4. *How soon did Christ rise after his Death?*

A. Christ rose again from the Dead on the third Day; 1 *Cor.* 15. 4. *He was buried, and rose again the third Day, according to the Scriptures.*

Q. 5. *Did Christ rise again with the same Body which was buried?*

A. Christ did rise again with the same Body, for he bore the print of the Nails in his Hands and his Feet, and

nd of the Spear in his Side, *John* 20. 27. *Reach hither thy Finger, and behold my Hands; and reach hither thy Hand and thrust it into my Side.*

Q. 6. *Was not Christ's Body corrupted by the Grave, like the Bodies of others?*

A. No; for God did not suffer him to see Corruption: *Acts* 13. 37. *He whom God rais'd saw no Corruption.*

Q. 7. *Was not Christ's Body mortal after his Resurrection?*

A. No; for then his Body did put on Immortality: *Rom.* 6. 9. *Christ being rais'd from the dead, dieth no more, Death hath no more dominion over him.*

Q. 8. *What doth the Resurrection of Christ teach us?*

A. The Resurrection of Christ doth teach us to walk in newness of Life; *Rom.* 6. 4. *Like as Christ was rais'd from the dead by the Glory of the Father, even so we also should walk in newness of Life.*

Q. 9. *What doth the Resurrection of Christ assure us of?*

A. The Resurrection of Christ doth assure us, that our Bodies shall be rais'd again from the Dead at the last day; 1 *Cor.* 15. 20. *Now is Christ risen from the dead, and become the First-fruits of them that slept.*

Q. 10. *What is the second part of Christ's Exaltation?*

A. The second part of Christ's Exaltation is his Ascension into Heaven.

Q. 11. *How do you prove that Christ ascended into Heaven?*

A. By the Scripture Record of the Witnesses which saw him, *Luke* 24. 50, 51. *And he led them out as far as* Bethany, *lift up his Hands and bless'd 'em; and while he bless'd 'em he was parted from them, and carried into Heaven.*

Q. 12. *How long after Christ's Resurrection was his Ascension?*

A. Christ's Ascension was 40 days after his Resurrection; Acts 1. 2, 3. *Till the day in which he was taken up, after he had given Commandment unto the Apostles he had chosen, to whom he shew'd himself alive after his Passion, by many infallible proofs, being seen of them forty days.*

Q. 13. *Wherefore did Christ ascend into Heaven?*

A. Christ ascended into Heaven, 1. That his Person (God man) might be glorified with that Glory which (as God) he had with the Father before the World, *John* 17. 4. *And now, O Father, glorifie thou me with thine own self, with that Glory which I had with thee before the World was.*

2. That he might (as Head of the Church) take poſſeſſion of Heaven for all his Members, *Heb.* 6. 20. *whither the Fore-runner is for us enter'd.*

Q. 14. *What doth Chriſt's Aſcenſion into Heaven teach us?*

A. Chriſt's Aſcenſion into Heaven doth teach us to ſet our Affections on things above, where Chriſt is, *Col.* 3. 2. *Set your Affections on things above, not on things on the Earth.*

Q. 15. *What is the third part of Chriſt's Exaltation?*

A. The third part of Chriſt's Exaltation is, his ſitting at the right hand of God the Father.

Q. 16. *What is meant by Chriſt's ſitting at the right hand of God?*

A. By Chriſt's ſitting at the right hand of God is meant his being exalted unto the higheſt Honour, and Power, and Favour in Heaven.

Q. 17. *What doth Chriſt do for his People which are on Earth, at the right hand of God in Heaven?*

A. Chriſt at the right hand of God in Heaven, 1. doth make continual Interceſſion for his People; *Rom.* 8. 34. *Who is even at the right hand of God, who alſo maketh Interceſſion for us.* 2. He is preparing a Place in Heaven for them; *John* 14. 2. *In my Father's Houſe are many Manſions: I go to prepare a Place for you.*

Q. 18. *What is the fourth part of Chriſt's Exaltation?*

A. The fourth part of Chriſt's Exaltation is, his coming to judge the World: *Matt.* 25. 31, 32, &c. *When the Son of Man ſhall come in his Glory, and all the holy Angels with him, then ſhall he ſit upon the Throne of his Glory, and before him ſhall be gather'd all Nations,* &c.

Q. 19 *When is it that Chriſt will come to judge the world?*

A. Chriſt will come to judge the World at the laſt Day, when the World ſhall be at an end, and all things ſhall be diſſolv'd; 2 *Pet.* 3. 10. *But the Day of the Lord will come, in which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent heat; and the Earth alſo, and the works that are therein, ſhall be burnt up.*

Q. 20. *In what Glory will Chriſt come to judge the World at the laſt Day?*

A. Chriſt will come to judge the World with his own Glory, and the Father's, and the holy Angels, *Luke* 9. 26. *He ſhall come in his own Glory, and in his Father's, and of the holy Angels.*

Q.

Q. 21. *How will Christ judge the World at this his glorious Appearance?*

A. Christ will judge the World, at his glorious Appearance, in Righteousness, rendring to every one according to his deserts, *Acts* 17. 31. *He hath appointed a day, in the which he will judge the World in Righteousness.* 2 Cor. 5. 10. *We must all appear before the Judgment-seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad.*

29 Quest. *How are we made Partakers of the Redemption purchas'd by Christ?*

Answ. We are Partakers of the Redemption purchas'd by Christ, by the effectual Application of it to us by his Holy Spirit.

Q. 1. *By whom was our Redemption purchas'd?*

A. Our Redemption was purchas'd for us by the Blood of Christ, *Heb.* 9. 12. *By his own Blood he enter'd into the holy place, having obtain'd eternal Redemption for us.*

Q. 2. *By whom is our Redemption apply'd?*

A. Our Redemption is apply'd by the Holy Spirit in his effectual operation upon us, *Titus* 3. 5. *Not by works of Righteousness which we have done, but according to his Mercy he sav'd us by the washing of Regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.*

30 Quest. *How doth the Spirit apply to us the Redemption purchas'd by Christ?*

Answ. The Spirit applieth to us the Redemption purchas'd by Christ, by working Faith in us, and thereby uniting us to Christ in our Effectual Calling.

Q. 1. *Whence is it that the Redemption purchas'd by Christ is apply'd to us, or that we have an Interest therein?*

A. We have an Interest in the Redemption purchas'd by Christ, through our Union to him in our Effectual Calling, 1 *Cor.* 1. 30. *Of him are ye in Christ, who of God is made unto us Wisdom, and Righteousness, and Satisfaction, and Redemption,* Ro. 8. 30. *Whom he called, them he also justified.*

Q. 2. *What is this Union between Christ and us?*

A. The Union between Christ and us, is that whereby Christ and we are join'd together, and made one, 1 *Cor.* 6. 17. *He that is join'd to the Lord is one Spirit.*

Q. 3. *Whence is it that we are united unto Christ?*

A. We are united unto Christ, 1. By the Spirit on God's part, whereby he draws us, and joins us to Christ, *John* 8. 48. *No man can come unto me, except the Father, which hath sent me, draw him.* 2. By Faith on our part, whereby we come unto Christ, and lay hold upon him. *John* 6. 35. *He that cometh unto me shall never hunger, and he that believeth on me shall never thirst.* Eph. 3. 17. *That Christ may dwell in your hearts by Faith.*

Q. 4. *Is Faith from our selves, or from God?*

A. Though Faith be our Act, yet it is God's Gift, and the work of his Spirit, *Ephes.* 2. 8. *By Grace ye are saved through Faith, and that not of your selves, it is the Gift of God.* Col. 2. 11. *You are risen with him through Faith of the operation of God.*

31 Quest. *What is Effectual Calling?*

Answ. Effectual Calling is the work of God's Spirit, whereby convincing us of our Sin and Misery, enlightning our Minds in the Knowledge of Christ, and renewing our Wills, he doth perswade and enable us to embrace Jesus Christ freely offer'd to us in the Gospel.

Q. 1. *What is the difference between effectual Calling and ineffectual Calling?*

A. 1. Ineffectual Calling is the bare external Call of the Word, whereby all Sinners are freely invited to Christ, that they may have Life and Salvation by him, but in it self is insufficient to perswade and enable them to come unto him, *Mat.* 20. 16. *Many are called, but few are chosen,* Joh. 5. 40. *You will not come unto me, that you might have Life.* 2. Effectual Calling is the internal Call of the Spirit, accompanying the external Call of the Word, whereby we are not only invited to Christ, but also enabled and perswaded to embrace him, as he is freely proffer'd to us in the Gospel. *John* 6. 45. *Every one that hath heard and learned of the Father, cometh unto me.*

Q. 2.

Q. 2. *What is the work of the Spirit of God in our Effectual Calling?*

A. The work of the Spirit of God in our Effectual Calling is twofold. 1. Upon our Minds. 2. Upon our Wills.

Q. 3. *What is the work of the Spirit of God in our Effectual Calling upon our Minds?*

A. The work of the Spirit of God in our Effectual Calling upon our Minds, is, 1. A convincing us of our Sin and Misery. 2. An enlightning us in the Knowledge of Christ.

Q. 4. *What is it for the Spirit to convince our Minds of our Sin and Misery?*

A. The Spirit worketh in our Minds a Conviction of our Sin and Misery, when he giveth us a clear sight and full perswasion of the guilt of our Sins, and feeling apprehension of the dreadful Wrath of God, and the endless Miseries of Hell, which we have deserv'd for Sin, and every hour are expos'd unto; which doth wound our Hearts and Consciences, and filleth us with perplexing Care what to do to be sav'd, *John* 16. 8. *And when he is come, he will reprove* (or convince) *the world of sin, Acts* 2. 36. *Now when they heard this, they were prick'd in their Hearts, and said unto* Peter, *and the rest of the Apostles, Men and Brethren, what shall we do?*

Q. 5. *How doth the Spirit convince us of our sin and misery?*

A. The Spirit convinceth us of our sin and misery by the Law, and the Threatnings thereof, *Rom.* 3. 20. *By the Law is the knowledge of sin.* Gal. 3. 10. *Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them.*

Q. 6. *What knowledge of Christ doth the Spirit enlighten our Minds withal, after conviction of our sin and misery?*

A. The Spirit enlightens our Minds, after Conviction of our sin and misery, with the knowledge, 1. That Christ only can save, and that he is All-sufficient to do it, *Acts* 4. 12. *Neither is there Salvation in any other, for there is none other Name under Heaven given among men, whereby we must be sav'd.* Heb. 7. 25. *Wherefore he is able to save them to the uttermost that come unto God by him.* 2. That Christ is willing to save all that come unto him, *John* 6. 27. *Him that comes unto me, I will in no wise cast out.* 3. That Christ has undertook to save us, and is faithful to perform it, *Heb.* 2. 17.

That

That he might be a merciful High-priest in things pertaining to God, to make reconciliation for the Sins of the People.

Q. 7. *Whereby doth the Spirit enlighten us with the knowledge of Christ?*

A. The Spirit doth enlighten us with the knowledge of Christ, by the discoveries of Christ in the Gospel, opening our Eyes to discern him there discover'd, *Acts* 26. 17, 18. *To whom I send thee, to open their Eyes, and to turn them from darkness unto light,* &c.

Q. 8. *What is the work of the Spirit of God in our Effectual Calling upon our Wills?*

A. The work of the Spirit of God in our Effectual Calling upon our Wills, is, to renew them.

Q. 9. *What is it for our Wills to be renew'd?*

A. Our Wills are renew'd when the Spirit doth put new Inclinations and Dispositions into them, *Ezek.* 36. 26. *A new Heart will I give you, and a new Spirit will I put within you, and will take away the Heart of stone out of your flesh, and I will give you an Heart of flesh.*

Q. 10. *Are we not able to renew our own wills, and to turn from sin unto Christ our selves?*

A. No; it is the Almighty Power of the Spirit of God that doth perswade and enable us to embrace Jesus Christ by Faith, *Eph.* 1. 19, 20. *And what is the exceeding greatness of his Power to us-ward who believe according to the working of his mighty Power, which he wrought in Christ when he rais'd him from the dead!*

32. Quest. *What Benefits do they which are effectually call'd partake of in this Life?*

Answ. They that are effectually call'd do in this Life partake of Justification, Adoption, Sanctification, and the several Benefits which in this Life do either accompany or flow from 'em.

33 Quest. *What is Justification?*

Answ. Justification is an Act of God's free Grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the Righteousness of Christ imputed to us, and receiv'd by Faith alone.

Q. 1.

Q. 1. *Wherein doth our Justification consist?*

A. Our Justication doth consist in two things: 1. In the Pardon of our sins. 2. In the acceptance of us as righteous.

Q. 2. *Who is the Author of our Justification?*

A. God is the Author of our Justification, whose Act it is, *Rom.* 8. 33. *Who shall lay any thing to the charge of God's Elect? It is God that justifieth.*

Q. 3. *Doth God justifie us freely, or because of some Merit in our selves?*

A. God doth justifie us by an Act of Free Grace, *Rom.* 3. 24. *Being justified freely by his Grace.*

Q. 4. *Thro' whose Righteousness is it that we are justified?*

A. We are justified thro' the Righteousness of Christ, *Rom.* 3. 24. *Being justified freely by his Grace, through the Redemption which is in Christ.*

Q. 5. *How is the Righteousness of Christ made ours?*

A. The Righteousness of Christ is made ours by imputation, *Rom.* 4. 6. David *describeth the blessedness of the man unto whom the Lord imputeth Righteousness without works.*

Q. 6. *What is it for the Righteousness of Christ to be imputed to us?*

A. The Righteousness of Christ is imputed to us, when though it be subjectively in Christ, or the Righteousness which he wrought, yet by God it is accounted ours, as if we wrought it our selves in our own Persons.

Q. 7. *What is that Righteousness of Christ which is imputed to us for our Justification?*

A. The Righteousness of Christ, which is imputed to us for our Justification, is his whole Obedience to the Law in our stead, and that both his Passive Obedience in all his Sufferings, especially in his Death, whereby we have the Pardon of all our Sins, *Eph.* 1. 7. *In whom we have Redemption through his Blood, the forgiveness of sins*; and his Active Obedience also, whereby we are accepted as Righteous in God's sight, *Rom.* 5. 19. *For as by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made Righteous.*

Q. 8. *Whereby do we receive and apply this Righteousness of Christ?*

A. We receive and apply this Righteousness of Christ by Faith, *Rom.* 3. 22. *Even the Righteousness of God which*

is by Faith of Jesus Christ unto all, and upon all that believe.

Q. 9. *Are we justified by Faith only, and not by Works, at least in part?*

A. We are justified only by Faith, and neither in whole nor in part by Works, *Gal.* 2. 16. *Knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ.*

Q. 10. *How is it then said,* Jam. 2. 24. *Ye see then how that by Works a Man is justified, and not by Faith only?*

A. 1. The Apostle *Paul* doth plainly and positively affirm, and by many Arguments prove Justification by Faith without Works, in his Epistles to the *Romans* and to the *Galatians*; and be sure the Apostle *James*, being inspir'd by the Spirit in writing his Epistle, doth not really contradict this Doctrine. 2. The Apostle *James* doth not in his Chapter treat of the Justification of our Faith in the sight of God, but of the Justification of our Faith in the sight of Men; and thus he doth assert, that Justification is by Works, *v.* 18. *I will shew thee my Faith by my Works.* Faith justifieth our Persons, but Works justifie our Faith, and declare us to be justified before Men, who cannot see nor know our Faith but by our Works.

Q. 11. *How do you prove that we are not justified by Works?*

A. 1. Because the whole World is guilty of sin, and those that are guilty of sin cannot have a perfect Righteousness of Works, and those that have not a perfect Righteousness, cannot be justified in the sight of God. Thus the Apostle convinceth both *Jew* and *Gentile* of sin, *Rom.* chap. 1, 2. and this, that as chap. 3. 19. *Every mouth may be stopped, and the whole World may become guilty before God*; and therefore inferreth, v. 20. *By the deeds of the Law shall no flesh living be justified.* 2. Because if we were justified by Works, the Reward would be of Debt, and not of Grace, *Rom.* 4. 4. *Now to him that worketh is the Reward reckon'd, not of Grace but of Debt.* But the Reward is not of Debt, but of Grace, and they that are justified, are not justified as righteous, with a Righteousness of Works, but as ungodly, v. 5. *He justifieth the ungodly.* 3. Because *Abraham*, the Father of the Faithful, tho' he had a Righteousness of Works, yea, Works wrought in Faith, yet he was not justified by his

Works

Works: And if he were justified without his Works, so are all others that are justified, justified without Works, *Rom.* 4. 2. *For if* Abraham *were justified by Works, he hath whereof to glory.* But *Abraham* had not whereof to glory before God, therefore he was not justified by Works.

Q. 12. *How do you prove that we are justified by Faith only?*

A. 1. It is positively asserted and concluded from several Arguments by the Apostle, *Ro.* 3. 28. *Therefore we conclude, that a man is justified by Faith without the deeds of the Law.* 2. There being such a thing as Justification, and Justification cannot be by Works, as hath been prov'd; and there being no other way of Justification, but by Faith, it must be by Faith. 3. The Righteousness of Christ is perfect and sufficient for our Justification; and by Faith this Righteousness is receiv'd and made ours in the account of God; therefore we are justified by Faith. 4. Justification by Faith gives God all the Glory, and excludes all boasting in Men, therefore it is by Faith, *Rom.* 3. 27. *Where is boasting then? It is excluded. By what law? By the law of Works: Nay, by the law of Faith.* 5. *Abraham* was justified by Faith, and all others are justified the same way.

Q. 13. *How doth Faith justifie?*

A. Faith doth not justifie as a Work in us, but as an Instrument which applieth the perfect Righteousness of Christ without us, whereby we are justified.

Q. 14. *May we be justified by Faith in Christ's Righteousness without us, altho' we have no Righteousness within us?*

A. We are justified only by Faith in Christ's Righteousness without us, but his Justification is always accompany'd with Sanctification, in which a Righteousness is wrought within us, without which our Justification cannot be true. By the same Faith whereby our Persons are justified, our Hearts also are purified, *Acts* 15. 9. *Purifying their Hearts by Faith.*

34 Quest. *What is Adoption?*

Answ. Adoption is an Act of God's free Grace, whereby we are receiv'd into the Number, and have a right unto all the Priveleges of the Sons of God.

Q. 1. *How*

Q. 1. *How many ways may we be ſaid to be the Children of God?*

A. We are the Children of God, 1. By Regeneration. 2. By Adoption; whereby we differ, 1. From Chriſt, who is God's Son by Eternal Generation. 2. From the Angels, who are God's Sons by Creation.

Q. 2. *What is it for Men to adopt Children?*

A. Men adopt Children when they take Strangers, or ſuch as are none of their own Children, into their Families, and count them their Children, and accordingly do take Care for them as if they were their own.

Q. 3. *What is it for God to adopt Children?*

A. God doth adopt Children, when he taketh them which are Strangers, and by Nature Children of Wrath, into his Family, and receiveth them into the Number, and giveth them a Right to all the Privileges of the Sons and Daughters of God, *Eph.* 2. 7. *And were by Nature Children of Wrath, even as others*, Eph. 2. 19. *Now therefore ye are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Houſhold of God*, 2 Cor. 6. 18. *And I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty.*

Q. 4. *Is there any Motive in any of the Children of Men to induce God to adopt them, as there is in thoſe that are adopted by Men?*

A. There is neither Beauty, nor any lovely Qualification, nor any thing in the leaſt to move and incline God to adopt any whom he doth adopt, but it is an Act only of his free Grace and Love, 1 *John* 3. 1. *Behold what manner of Love is this the Father hath beſtow'd on us, that we ſhould be call'd the Sons of God!*

Q. 5. *Are all the Children of Men the adopted Children of God?*

A. No; only ſuch Perſons are adopted as do believe in Chriſt, *John* 1. 12. *As many as receiv'd him, to them gave he Power to become the Sons of God, even to them that believe on his Name.* Gal. 3. 26. *For ye are all the Children of God by Faith in Jeſus Chriſt.*

Q. 6. *What are thoſe Privileges which the adopted Children of God have a right unto?*

A. The Privileges which the adopted Children of God

have a right unto, are, 1. God's Fatherly Protection of them from temporal and ſpiri ual Evils; *Pſal.* 121. 7. *The Lord ſhall preſerve them from all Evil.* 2. God's fatherly proviſion of all needful things, both for their Soul and Body, *Pſal.* 34. 10. *They that ſeek the Lord ſhall not want any good thing.* 3. God's fatherly Correction of them, *Heb.* 12. 6. *For whom he loveth he chaſteneth, and ſcourgeth every Son whom he receiveth.* 4. God's Audience and Return to their Prayers; 1 John 5 14, 15. *And this is the confidence which we have in him, that if we ask any thing according to his will, he heareth us; and if we know that he heareth us, whatever we ask, we know that we have the Petitions we deſir'd of him.* 5. A ſure Title to the Inheritance of the Kingdom of Heaven; *Rom* 8. 17. *And if Children, then Heirs, Heirs of God, and joint-Heirs with Chriſt.*

35 Queſt. *What is Sanctification?*

Anſw. Sanctification is the Work of God's free Grace, whereby we are renew'd in the whole Man, after the Image of God, and are enabled more and more to die unto Sin, and to live unto Righteouſneſs.

Q. 1. *Wherein doth Sanctification differ from Juſtification and Adoption?*

A. Sanctification doth differ from Juſtification and Adoption, in that, 1. Juſtification and Adoption are Acts of God without us: Sanctification is a Work of God within us. 2. Juſtification and Adoption do make only a relative change: Sanctification doth make in us a real change. Juſtification and Adoption are perfect at firſt; Sanctification is carried on by degrees unto Perfection.

Q. 2. *Whoſe is the work of Sanctification?*

A. Tho' we are the Subjects of Sanctification, yet we are not the Authors and efficient Cauſes of our Sanctification; we can defile our ſelves, but we cannot cleanſe and renew our ſelves. Sanctification is the Work of God, which is wrought by his Spirit; 2 *Theſſ.* 2. 13. *God hath from the beginning choſen you to ſalvation, thro' Sanctification of the Spirit.*

Q. 3. *Is there no Deſert of the Grace of Sanctification in any of the Children of Men before they are ſanctified?*

A.

A. No; for all the Children of Men are by Nature wholly polluted with Sin, and it is wholly of God's free Grace that any of them are sanctified.

Q. 4. *Wherein doth Sanctification consist?*

A. Our Sanctification doth consist in our Renovation after the Image of God, in Knowledge, Righteousness, and Holiness; *Col.* 3. 10. *Put on the new Man, which is renewed in Knowledge, after the Image of him that created him.* Eph. 2. 24. *And that ye put on the new Man, which after God is created in Righteousness and true Holiness.*

Q. 5. *What is the Subject of our Sanctification?*

A. The Subject of our Sanctification is our whole Man, understanding, will, conscience, memory, affection, which are all renew'd and chang'd in regard of their Qualifications; and all the Members of our Body, which are chang'd in regard of their use, being made Instruments of Righteousness.

Q. 6. *Wherein is our Sanctification begun?*

A. Our Sanctification is begun in our Regeneration and effectual Calling, wherein our Minds are first enlightned, our Wills renew'd, and the habits of all Graces are infus'd.

Q. 7. *How is our Sanctification carried on?*

A. Our Sanctification is carried on by degrees, as God blesseth his Providences, especially his Ordinances; through them to communicate farther measures of Spirit and Grace.

Q. 8. *Wherein is our Sanctification perfected?*

A. Our Sanctification is perfected in our Glorification, when we shall be made perfectly free from Sin, and fully conformable unto the Image of God.

Q. 9. *What are the Parts of Sanctification?*

A. There are two Parts of Sanctification, 1. Mortification, whereby we are enabled to die more and more unto Sin: *Rom.* 6. 11. *Reckon ye your selves to be dead indeed unto Sin.* 2. Vivification, whereby we are enabled to live unto Righteousness; *Rom.* 6. 13. *Yield your selves unto God as those that are alive from the dead, and your Members Instruments of Righteousness unto God.*

36 Quest. *What are the Benefits which in this Life do accompany or flow from Justification, Adoption, and Sanctification?*

Answ. The Benefits which in this Life do accompa

company or flow from Juſtification, Adoption, and Sanctification, are aſſurance of God's Love, Peace of Conſcience, Joy in the Holy Ghoſt, increaſe of Grace, and Perſeverance to the end.

Q. 1. *How many ſorts of Benefits are there which do belong to thoſe that are juſtified, adopted, and ſanctified?*

A. There are three ſorts of Benefits which do belong unto thoſe which are juſtified, adopted, and ſanctified, namely, 1. Benefits in this Life; 2. Benefits at Death; 3. Benefits at their Reſurrection.

Q. 2. *What are the Benefits which belong to juſtified, adopted, and ſanctified Perſons in this Life?*

A. The Benefits which belong to juſtified Perſons in this Life are theſe five, 1. Aſſurance of God's Love; 2. Peace of Conſcience; 3. Joy in the Holy Ghoſt; 4. Increaſe of Grace; 5. Perſeverance in Grace to the end: *Rom.* 5. 1, 2, 5. *Being juſtified by Faith, we have Peace with God thro' our Lord Jeſus Chriſt, by whom alſo we have acceſs by Faith unto this Grace wherein we ſtand, and rejoice in hope of the glory of God; and hope maketh not aſham'd, becauſe the Love of God is ſhed abroad in our Hearts through the Holy Ghoſt, which is given unto us.* Phil. 1. 6. *Being confident of this very thing, that he which hath begun a good Work in you, will perform it until the Day of Jeſus Chriſt.*

Q. 3. *Which are the benefits that do accompany and flow from the ſight and ſenſe of Juſtification, Adoption & Sanctification?*

A. The Benefits which do accompany and flow from the ſight and ſenſe of Juſtification, Adoption, and Sanctification, are, aſſurance of God's Love, Peace of Conſcience, Joy in the Holy Ghoſt.

Q. 4. *May not any unjuſtified and unſanctified Perſons attain any of theſe Benefits?*

A. Unjuſtified Perſons may ſome of them have a preſumptuous confidence of God's Love, but not a real aſſurance; they may have a carnal Security and falſe Peace, but no true ſpiritual Peace; they may have a carnal Joy, or unfounded ſpiritual Joy, but no ſound, ſpiritual, and heavenly Joy of the Holy Ghoſt; theſe Benefits are given only to ſuch as are truly juſtified, adopted, and ſanctified.

Q. 5. *Whence is it that all that are juſtified, adopted and ſanctified do attain theſe benefits?*

A.

A. Becauſe all have not a ſight and ſenſe of their Juſtification, Adoption and Sanctification, but are under doubts, and therefore fear that God doth hate 'em, and not love 'em; wherefore they have Troubles of Conſcience inſtead of Peace, and Sorrow of Spirit inſtead of the Joys of the Holy Ghoſt.

Q. 6. *How may a Child of God get a ſure Evidence of his Juſtification and Adoption?*

A. A Child of God may get a ſure Evidence of his Juſtification and Adoption by his Sanctification.

Q. 7. *What is a ſure Evidence of Sanctification?*

A. A ſure Evidence of Sanctification is encreaſe of Grace.

Q. 8. *What are the Benefits which accompany and flow from the being of Juſtification, Adoption and Sanctification?*

A. The Benefits which accompany and flow from the being of Juſtification, Adoption and Sanctification, are encreaſe of Grace, and perſeverance therein to the end.

Q. 9. *Do all truly juſtified, adopted, and ſanctified Perſons encreaſe in Grace?*

A. 1. All truly juſtified, adopted, and ſanctified Perſons do not at all times actually encreaſe in Grace, for ſome of them may at ſome time be under declining and decays of Grace: 2. They are always of a growing diſpoſition, and deſirous to grow in Grace, and at ſome time or other they grow, and many times they do grow when they don't perceive themſelves to grow, but fear that they decline.

Q. 10. *Do all truly juſtified, adopted, and ſanctified Perſons perſevere in Grace to the end?*

A. All truly juſtified, adopted, and ſanctified Perſons do perſevere in Grace to the end, and ſhall aſſuredly attain the Heavenly Inheritance.

Q. 11. *How do you prove this?*

A. 1. From God's everlaſting unchangeable love, and faithfulneſs in his Promiſes of Perſeverance, as well as Heaven, which he hath made unto them. 2. From the Union and Relation to Chriſt, and his undertaking for them. 3. From the conſtant abode and indwelling of the Spirit of God in them. 4. From the nature of Grace, which is an abiding Seed, which can never be totally extirpated.

Q. 12. *May not any Believer, by falling into ſin, fall from grace?*

A. Some Believers may, through the remainders of Corrup-

ption in 'em, and the violence of Satan's tempting 'em, l into Sin foully, and ſo fall from ſome degrees and mea-res of Grace; but they will never fall totally and finally om Grace: And when we ſee any fall totally and finally om the profeſſion which they formerly made, we may know at they were never that in ſincerity which they profeſs'd emſelves to be: 1 *John* 2. 19. *They went out from us, but ey were not of us: For if they had been of us, no doubt t they would have continued with us; but they went out, at it might be made manifeſt that they were not all of us.*

37 Queſt. *What Benefits do Believers receive om Chriſt at their Death?*

Anſ. The Souls of Believers are at their death ade perfect in Holineſs, and do immediately aſs into Glory; and their Bodies being ſtill nited to Chriſt, do reſt in their Graves till the eſurrection.

Q. 1. *How manifold is the benefit of believers at their death?*

A. The Benefit of Believers at their Death is two-fold, in regard of their Souls, 2. in regard of their Bodies.

Q. 2. *What is the Benefit of Believers at their Death, regard of their Souls?*

A. The Souls of Believers at their Death, 1. are made erfect in Holineſs, *Heb.* 12. 23. *And to the Spirits of juſt en made perfect.* 2. They do immediately paſs into Glory, hil. 1. 23. *Having a deſire to depart, and to be with Chriſt.*

Q. 3. *Wherein doth conſiſt that perfect Holineſs which the uls of Believers ſhall have at their Death?*

A The perfect Holineſs of Believers Souls at their death nſiſts, 1. In their freedom from the ſtain and pollution, om the being or any inclination unto Sin; *Rev.* 21. 27. *here ſhall in no wiſe enter into it any thing that defileth:* In their perfect rectitude of Soul, and full conformity to e Image of Chriſt, *Eph.* 4. 13. *Till we all come in the unity Faith, and of the knowledg of the Son of God, unto a perfect an, unto the meaſure of the ſtature of the fulneſs of Chriſt.*

Q. 4. *What is that Glory which the Souls of Believers Death do immediately paſs into?*

A. The Souls of Believers at Death do immediately paſs to, 1. a glorious Place, 2. a glorious Company, 3. a glo-us State.

Q. 5

Q. 5. *What is that glorious place which the Souls of Believers at death immediately pass into?*

A. The glorious place which Believers Souls do immediately pass into, is, their Father's House in Heaven, where there are Mansions prepar'd for them by Christ, *John* 14. 2. *In my Father's House are many Mansions; if it were not so I would have told you: I go to prepare a Place for you.*

Q. 6. *What is the glorious Company which the Souls of Believers do immediately pass into?*

A. The glorious Company which the Souls of Believers do immediately pass into, is the Company of God and Christ in his Glory, as also the Company of Angels and Saints in their Glory: 2 Cor. 5. 6, 7, 8. *Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord (for we walk by Faith, not by sight) we are confident, I say, and willing rather to be absent from the body, and be present with the Lord.* Heb. 12. 22, 23, 24. *We are come to the Heavenly* Jerusalem, *to an innumerable company of Angels, to the general Assembly, and to God the Judge of all, and the Spirits of Just Men made perfect, and to Jesus the Mediator of the New Covenant.*

Q. 7. *What is that glorious state which the Souls of Believers at Death do immediately pass into?*

A. The glorious state of the Souls of Believers, immediately after their death, is a state of blessed Rest; *Heb.* 4. 9. *There remaineth therefore a Rest to the People of God.* Rev. 14. 13. *And I heard a Voice from Heaven, saying, Blessed are the Dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their Labours, and their Works follow them.*

Q. 8. *What is the Benefit of Believers at their Death, in regard of their Bodies?*

A. 1. The Bodies of Believers at their Death are still united to Christ; for tho' Death doth for a while separate their Souls from their Bodies, yet Death cannot separate Christ from either; but as when Christ died his Hypostatical or Personal Union still remain'd, his Divine Nature being united both to his Soul in Heaven, and to his Body in the Tomb on Earth; so when Believers die, their mystical Union unto Christ still remaineth, and Christ is united both unto their Souls with him in Glory, and to their

Bodies

odies, which are his Members, even when they are rot-
ng in the Grave; 1 *Cor.* 6. 15. *Know ye not that your bodies
re the Members of Christ?* 1 Thess. 4. 14. *Them also which
eep in Jesus will God bring with him.* 2. The bodies of Be-
evers do rest in their Graves, as in Beds, until the Resur-
ction, *Isa.* 57. 2. *He shall enter into peace; they shall rest
their Beds, each one walking in his Uprightness.*

Q. 9. *What is that Resurrection here spoken of?*

A. The Resurrection here spoken of is, the last and
eneral Resurrection of the Dead that have liv'd in all
ges from the beginning of the Creation, which will be
rst of the Righteous, and then of the Wicked, at the last
ay, *John* 5. 28, 29. *The hour is coming in the which all that
re in the Grave shall hear his Voice, and shall come forth; they
at have done good, unto the Resurrection of Life; and they
at have done evil, unto the Resurrection of Damnation.* 1
Thess. 4. 16. *The Dead in Christ shall rise first.*

Q. 10. *How do you prove that there shall be such a ge-
ral Resurrection?*

A. It may be undeniably prov'd from God's Power and
e revelation of the Word. If God be of infinite Power,
d therefore can raise all the Dead, and infinitely true,
d in his Word hath reveal'd, that he will raise all the
ead, then there will be a general Resurrection: But God
infinitely powerful, and can raise all the Dead; and in-
itely true, and in his Word hath reveal'd, that he will
se all the Dead; therefore there shall be a general Re-
rrection. The ground of the *Sadducees* Error, who deny'd
e Resurrection, was their ignorance in these two great
oundations of this Doctrin, namely, the Power of GOD
d the Scripture; *Mark* 12. 24. *Do ye not therefore err,
cause ye know not the Scriptures, nor the power of God?*

Q. 11. *Shall the Dead be rais'd with the same Bodies
hich they had when alive before?*

A. The Dead shall be rais'd with the same Bodies, *Job*
. 26. *And tho', after my Skin, Worms destroy this Body,
in my Flesh shall I see God.*

Q. 12. *How do you prove that the Dead shall be rais'd
th the same Body?*

A. 1. Because if the Dead were not rais'd with the same
dy, it could in no proper sense be call'd a Resurrection,

but

but a new Creation. 2. Because the first Body was an Instrument of Righteousness, or Sin, and therefore shall share in the Reward or Punishment.

Q. 13. *Will not the Bodies, when they are rais'd, differ from what they are now?*

A. The Bodies which shall be rais'd will not differ from what they are now, in regard of their substance and essence; but they will exceedingly differ in regard of their qualities.

Q. 14. *Wherein do Unbelievers differ from Believers at their Death?*

A. The Bodies of Believers are at their Death shut up in the Prison of the Grave, and the Souls of Unbelievers are shut in the Prison of Hell, where they are fill'd with horror and anguish in the company of Devils and damn'd Spirits, and there reserv'd in Chains of Darkness till the Judgment of the great Day, 2 *Pet.* 3. 19. *By which also he went and preach'd unto the Spirits in Prison, which sometimes were disobedient.* 1 Pet. 2. 4. *God spared not the Angels that sinned, but cast them down to Hell, and deliver'd them into Chains of darkness, to be reserv'd unto Judgment.*

38 Quest. *What Benefits do Believers receive from Christ at the Resurrection?*

Answ. At the Resurrection, Believers being rais'd up in Glory, shall be openly acknowledg'd and acquitted in the Day of Judgment, and made perfectly blessed in the full enjoyment of God to all Eternity.

Q. 1. *How many ways may the Benefits which Believers receive from Christ at the Resurrection be consider'd?*

A. The Benefits which Believers receive from Christ at the Resurrection may be consider'd in three respects, 1. In respect of the Resurrection it self; 2. In respect of the Day of Judgment after the Resurrection; 3. In respect of Heaven after the Day of Judgment.

Q. 2. *What is the Benefit of Believers in respect of the Resurrection it self?*

A. The Benefit of Believers in respect of their Resurrection it self, is, that they shall be rais'd in Glory.

Q. 3. *What Glory doth this refer to?*

A. It doth refer unto the Glory which shall be put upon the Bodies of Believers at their Resurrection, which were vile Bodies, both while they were putrified in the Grave, and while alive before, as they were Instruments of Sin, and subject to Disease and Death, *Phil.* 3. 13. *Who shall change our vile Bodies.*

Q. 4. *What is that Glory which shall be put upon the Bodies of Believers at the Resurrection?*

A. The Bodies of Believers at the Resurrection shall be made most healthful, strong, spiritual, incorruptible, immortal, beautiful, and glorious, like unto Christ's most glorious Body, *Phil.* 3. 21. *Who shall change our vile Body, that it may be fashion'd like unto his glorious Body, according to the working whereby he is able to subdue all things to himself.* 1 Cor. 15. 42, 43, 44, 53, 54. *So also is the Resurrection from the dead; it is sown in Corruption, it is rais'd in Incorruption, it is sown in dishonour, it is rais'd in glory; it is sown in weakness, it is rais'd in power; it is sown a natural Body, it is rais'd a spiritual Body. This Corruptible must put on Incorruption, and this Mortal must put on Immortality; so when this Corruptible shall put on Incorruption, and this Mortal shall put on Immortality, then shall be brought to pass the Saying that is written, Death is swallow'd up in Victory.*

Q. 5. *What Benefits shall Believers have after their Resurrection at the Day of Judgment?*

A. At the Day of Judgment, 1. Believers shall be gathered together from all the corners of the Earth by the Angels, *Mat.* 24. 31. *And he shall send his Angels with a great sound of a Trumpet, and they shall gather together the Elect from the four winds, from one end of Heaven unto another.* 2. Believers shall be all caught up together in the Clouds, to meet the Lord Jesus, who will come down with a shout from Heaven, 1 Thes. 4. 16, 17. *For the Lord himself shall descend from Heaven with a shout, with the voice of an Archangel, and with the Trump of God; and the dead in Christ shall rise first, then we which are alive and remain shall be caught up with them in the Clouds, to meet the Lord in the Air.* 3. Believers shall be placed on the right hand of Jesus Christ, *Mat.* 25. 33. *And he shall set the Sheep on his right hand.* 4. Believers shall be openly acknowledg'd by Christ to be his, and acquitted from all false Aspersions which have been cast upon them, and

from the real guilt of all Sins which have been committed by them, because of their Interest in Christ and his Righteousness, *Mat.* 10. 32. *Whosoever shall confess me before Men, him will I confess before my Father.* Rom. 8. 33, 34. *Who shall lay any thing to the charge of God's Elect? It is God that justifieth, who is he that condemneth? It is Christ that died.* 5. Believers shall be invited by Christ to take possession of the glorious Inheritance prepar'd for them, *Matt.* 25. 34. *Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepar'd for you from the foundation of the world.* 6. Believers shall sit with Christ as Assessors in Judgment of wicked Angels and wicked Men, 1 *Cor.* 6. 2, 3. *Do ye not know that the Saints shall judge the World? Know ye not that we shall judge Angels?*

Q. 6. *What benefit shall Believers receive after the Day of Judgment in Heaven?*

A. Believers in Heaven shall be made perfectly blessed in their full enjoyment of God to all Eternity.

Q. 7. *Wherein will consist the perfect blessedness of Believers in Heaven?*

A. The perfect Blessedness of Believers in Heaven will consist, 1. in their perfect immunity or freedom from all evil, and that both of Sin and Misery, *Eph.* 4. 27. *That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish.* Rev. 21. 24. And God shall wipe away all tears from their Eyes, and there shall be no more Death, neither sorrow nor crying, neither shall there be any more pain. 2. In their full enjoyment of God, the chiefest Good.

Q. 8. *What doth the full enjoyment of God in Heaven imply?*

A. The full enjoyment of God, which Believers shall have in Heaven, doth imply, 1. That they shall have the glorious Presence of God with them: *Rev.* 21. 3. *Behold, the Tabernacles of God is with men, and he will dwell with them.* 2. That they shall have the immediate and beatifical Vision of his Face, *Rev.* 22. 4. *And they shall see his Face, and his Name shall be in their Foreheads.* 1 Cor. 13. 10. *For now we see thro' a Glass darkly, but then face to face:* 1 John 3. 2. *We shall see him as he is.* 3. That they shall have a full persuasion and sense of God's love unto them, and perfect love in their Hearts toward him, which do necessarily result

result or arise from the Vision of God in Heaven. 4. That they shall have fulness of Joy, *Ps.* 61. 11. *In thy presence there is fulness of Joy.* Jude 24. *Now to him that is able to present you faultless before the presence of his glory with exceeding joy.*

Q. 9. *What is it that will sweeten the Happiness of Heaven, in the full enjoyment of God there?*

A. That which will sweeten the Happiness of Believers in their full enjoyment of God in Heaven, will be the Eternity thereof; that it will be without any interruption, and without end, 1 *Thess.* 4. 17. *And so shall we ever be with the Lord.*

Q. 10. *Wherein will differ the Condition of Unbelievers and all the wicked world from that of Believers at the last day?*

A. The Condition of Unbelievers, and all the wicked World, will be miserable beyond expression at the last Day of Judgment; for, 1. Their Bodies shall rise and come forth like Prisoners out of the Grave, and whatsoever Strength and Immortality shall be put upon them, will be only to make them capable of eternal Misery. 2. They shall with horror and dreadful shrieking see Christ come in flaming Fire, to take Vengeance upon them, *Rev.* 1. 7. *Behold, he cometh with clouds, and every Eye shall see him, and they also which pierc'd him, and all kindreds of the Earth shall wail because of him.* 2 Thes. 1. 7, 8. *The Lord Jesus shall be reveal'd from Heaven with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and obey not the Gospel.* 3. They shall stand before the Judgment-Seat of Christ; the Books will be open'd wherein all their Sins are recorded, according to which they shall be sentenc'd to everlasting Punishment, *Rev.* 20. 11, 12. *And I saw a great white Throne, and him that sate on it, from whose Face the Earth and the Heavens fled away, and there was no place found for them. And I saw the Dead small and great stand before God. And the Books were open'd, and the Dead were judg'd out of those things which are writtten in the Books, according to their works.* Mat. 25. 41. *Then shall he say unto them on the left hand, Depart ye cursed into everlasting Fire prepar'd for the Devil and his Angels.* 4. They shall be driven away from the presence of the Lord into Hell, where they shall be punish'd with extremity of anguish and torment in Soul and Body, without any alleviation or intermission, unto all

Eternity, *Mat.* 25. 46. *And these shall go away into everlasting Punishment.* Rom. 2. 8, 9. *Indignation and wrath, tribulation and anguish* (shall be) *upon every Soul of Man that doeth evil; of the* Jew *first, and also the* Gentile. *Rev.* 14. 11. *And the smoak of their Torment ascended up for ever and ever, and they have no rest Day nor Night.*

39 Quest. *What is the Duty which God requires of Man?*

Answ. The Duty which God requireth of Man is, Obedience to his reveal'd Will.

Q. 1. *On what account is Obedience to God the duty of man?*

A. Obedience unto God is the Duty of Man, because God is his Creator and Benefactor, and supreme Sovereign, Lord and King.

Q. 2. *Is there any other Lord over the Conscience, who can require Obedience of Man for their own sake chiefly, besides God?*

A. God is the only Lord of the Conscience; and tho' we are to obey Magistrates, Parents, and Masters, yet we are chiefly to do this, because God requireth us so to do; and if they command us to do any thing which God doth forbid, we are to refuse Obedience, being to obey GOD rather than Man in the World, *Acts* 4. 19. *Whether it be right in the sight of God to hearken to you rather than to God, judge ye.*

Q. 3. *What Rule hath God given us, according to which our whole Obedience must be guided?*

A. The only Rule which God hath given us, according to which our whole Obedience unto him must be guided, is his reveal'd Will.

Q. 4. *Hath God any other will than that which he reveal'd?*

A. God hath a secret Will of his Counsel concerning all things which come to pass, and this can't be known as to most things beforehand, therefore is no Rule for Obedience.

Q. 7. *What is the difference between God's secret will and his reveal'd will?*

A. God's secret Will is concerning all things that are done, and shall be done, and doth extend even unto Sinful Actions, which he doth will, permit, determine, and direct, beyond Man's Will and Intention, to his own glory: But God's reveal'd Will is concerning those things

which may and ought to be done, and doth extend only unto those things which are Duty, and which in themselves do tend to God's Glory; and this reveal'd Will is the Rule of Man's Obedience.

Q. 6. *Wherein is the reveal'd Will of God to be found?*

A. The reveal'd Will of God is to be found in the Scriptures, where the whole Duty of Man to God is made known, *Micah* 6. 8. *He hath shew'd thee, O Man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

40 Quest. *What did God at first reveal unto Man for the Rule of his Obedience?*

Answ. The Rule which God at first reveal'd to Man for his Obedience, was the Moral Law.

Q. 1. *Are there any other Laws which God hath given unto Men?*

A. The Lord gave other positive Laws to the People of the *Jews*, which they were bound to yield Obedience unto, such as the Ceremonial Laws; but those Laws were not intended as a standing Rule of Obedience for all Nations in all Ages, and therefore were after a time abrogated or disannul'd, and the not yielding Obedience to them by us at this time, is no Sin.

Q. 2. *Doth the Moral Law continue to be a Rule of Obedience in the Days of the Gospel?*

A. As the Moral Law was at first reveal'd that it might be a Rule of Man's Obedience, so it doth continue to be so unto all Men in every Nation, unto the end of the World.

Q. 3. *How can the Moral Law be a Rule of Obedience to the Heathen and Infidel World, who are without the light of the Scriptures to make it known unto them?*

A. Tho' without light of the Scriptures there cannot be so clear a discovery of the Moral Law, yet by the light of Nature 'tis made known to all Nations in some measure, sufficient to leave the very Heathen without excuse for their Disobedience, *Rom.* 2. 14, 15. *For when the* Gentiles, *which have not the Law, do by Nature the things contain'd in the Law, these having not the Law, are a Law to themselves, which shew the works of the Law written in their Hearts.*

Q. 4. *Can any Man attain Life by Obedience to the Moral Law?*

A. If any Man could yield perfect Obedience unto the Moral Law, he might attain Life thereby; but all being guilty of sin, perfect Obedience is impossible, and Life thereby is unattainable; therefore the Law was not given to Man after his Fall, that it might give Life, *Gal.* 3. 11. *The Law is not of Faith, but the man that doth them shall live in them,* Rom. 3. 19. *Now we know that what things soever the Law saith, it saith unto them who are under the Law, that every mouth may be stopt, and all the World become guilty before God,* Gal. 3. 21, 22. *If there had been a Law given which could have given Life, verily Righteousness should have been by the Law; but the Scripture hath concluded all under sin.*

Q. 3. *Wherefore then was the Law given, when Righteousness and Life were not attainable thereby?*

A. The Law was given to be our School-master to bring Men unto Christ, that they might attain Life by Faith in him, *Gal.* 3. 24. *Wherefore the Law was our School-master to bring us unto Christ, that we might be justified by Faith.*

Q. 5. *How doth the Law bring unto Christ?*

A. The Law bringeth to Christ, 1. By convincing Men of sin; the prohibitions of the Law convince 'em of their sins of Commission, and Injunctions of the Law convince 'em of their sins of Omission, *Rom.* 3. 20. *For by the Law is the knowledge of sin.* 2. By discovering to Men the Curse of God, due to them for sin, which all guilty sinners do lie under, *Gal.* 3. 10. *Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them.* 3. By awakening the Consciences of the guilty, begetting Bondage and Fear in them; the Spirit working with the Law, as a Spirit of Bondage shews them the danger of future Wrath, because of their Disobedience, *Gal.* 4. 24. *These are the Covenants, the one from Mount* Sinai, *which gendereth to Bondage.* And thus Men are brought to a sight of their need of Christ and his perfect Righteousness, without which there can be no Life or Salvation.

Q. 7. *When Men are brought and by Faith join'd to Christ, doth the Moral Law cease to be of any farther use to them?*

A. Tho' Believers, thro' their Interest in Christ, are deliver'd from the curse and condemnation, the rigor and irritation of the Moral Law, which, whilst out of Christ, they were under, yet the Moral Law is still of singular use

unto

unto Believers, to provoke them unto Thankfulneſs for Chriſt, who hath fulfill'd the Law in their ſtead, and to be a Rule, according to which they ought to endeavour as much as may be, to order their hearts and lives, however in this life perfect Obedience thereunto is attainable, *Rom. 7. 7. But now we are deliver'd from the Law, that being dead wherein we were held.* Ver. 12. *The Law is holy, and the Commandment is holy, juſt, and good.* Tit. 2. 11, 12. *The grace of God, that bringeth ſalvation, hath appear'd to all men, teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World.*

41 Queſt. *Where is the Moral Law ſummarily comprehended?*

Anſw. The Moral Law is ſummarily comprehended in the Ten Commandments.

Q. 1. *What is it for the Moral Law to be ſummarily comprehended in the Ten Commandments?*

A. The Moral Law is ſummarily comprehended in the Ten Commandments, in that the ſum and chief Heads of the Law are therein contain'd.

Q. 2. *Is there then any thing included, as commanded or forbidden in the Moral Law, but what is expreſs'd in the Ten Commandments?*

A. The Moral Law being ſpiritual and very large, doth reach both the inward Man and all the outward Converſations, and therefore the ten general heads in the Commandments do include many particular Members and Branches: 1. Whatever Sin is forbidden; and not only the outward Act, together with the Words and Geſtures tending thereunto, but alſo all the inward Affections to Sin, with all cauſes, means, occaſions, and whatever may be a provocation unto it, either in our ſelves or others; *Mat. 5. 21, 22, 27, 28. You have heard that it was ſaid by them of old time, Thou ſhalt not kill, and whoſoever ſhall kill, ſhall be in danger of the Judgment: But I ſay unto you, that whoſoever is angry with his Brother without a cauſe, ſhall be in danger of the Judgment: And whoſoever ſhall ſay to his Brother* Racha, *ſhall be in danger of the Council; but whoſoever ſhall ſay,* Thou Fool, *ſhall be in danger of Hell Fire. Ye have heard that it hath been ſaid by them of old time, Thou ſhalt not commit*

Adultery: But I say unto you, That whosoever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart. 2. Whatever Duty is commanded, the contrary Sin is forbidden; and all Duties of the same kind are included, together with all suitable Affections hereunto, as also the using all means appointed for help, quickning and furtherance therein, and our Endeavours in our places to help and further others in their Obedience.

42 Quest. *What is the sum of the Ten Commandments?*

Ans. The sum of the Ten Commandments is, to love the Lord our God with all our Hearts, with all our Soul, with all our Strength, and with all our Mind, and our Neighbor as our selves.

Q. 1. *In how many Tables were the Ten Commandments at first written?*

A. The Ten Commandments were at first written by God himself in the Mount, and given unto *Moses* in two Tables of Stone, *Deut.* 10. 1, 2, 4. *At that time the Lord said unto me, Hew thee two Tables of Stone like unto the first, and come up to me in the Mount, and I will write on the Tables the words which were in the first Tables which thou brakest: And he wrote on the Tables according to the first writing, the Ten Commandments.*

Q. 2. *What is the comprehensive Duty of the Ten Commandments written in these Tables?*

A. The comprehensive Duty of the Ten Commandments is Love.

Q. 3. *What is the sum of the first Table of the Law?*

A. The sum of the first Table of the Law, which hath a more immediate reference unto God, is to love the Lord our God with all our Heart, and with all our Soul, and with all our Strength, and with all our Mind, *Mark* 12. 30. *And thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength; this is the first Commandment.*

Q. 4. *What is it to love the Lord with all the heart, with all the soul, with all the mind, and with all the strength?*

A. To love the Lord with all the heart, and with all the soul,

ul, with all the mind, and with all the ſtrength, doth mply the ſupremacy, ardency, and activity of our Love, whereby we chuſe the Lord, cleave to him, and delight in im as our chief good, and imploy all the faculties and owers of Soul and Body in obedience out of love.

Q. 5. *What is the ſum of the ſecond Table of the Law?*

A. The ſum of the ſecond Table of the Law, which hath reference unto Men, is to love our Neighbour as our ſelves, *Mark* 12. 31. *The ſecond is like, namely this, Thou ſhalt love thy Neighbour as thy ſelf.*

Q. 6. *Who is our Neighbour?*

A. Every Man is our Neighbour, and therefore we are ound to bear a general affection unto all.

Q. 7. *What is it to love our Neighbour as our ſelves?*

A. To love our Neighbour as our ſelves, is to love our Neighbour with the ſame Truth and Conſtancy of Love as we do our ſelves.

43 Queſt. *What is the Preface to the Ten Commandments?*

Anſw. The Preface to the Ten Commandments is in theſe words: *I am the Lord thy God, which have brought thee out of the Land of* Egypt, *out of the Houſe of Bondage.*

44 Queſt. *What doth the Preface to the Ten Commandments teach us?*

Anſw. The Preface to the Ten Commandments teacheth us, that becauſe God is the Lord and our God, and Redeemer, therefore we are bound to keep all his Commandments.

Q. 1. *How many Reaſons or Arguments are in the Preface to oblige and perſuade us to keep all God's Commandments?*

A. There are in the Preface three Reaſons or Arguments to oblige and perſuade us to keep all God's Commandments, 1. Becauſe God is the Lord; *I am the Lord.* 2. Becauſe God is our God; *I am the Lord thy God.* 3. Becauſe God is our Redeemer; *Who brought thee out of the Land of* Egypt, *out of the Houſe of Bondage.*

Q. 2. *How can God be ſaid to bring his People out of the Land of* Egypt, *out of the Houſe of bondage now?*

A.

A. As God brought his People of old out of the earthly *Egypt*, and the Bondage of Men; so he doth now bring his People out of spiritual *Egypt*, and the Bondage they are in unto the Devil and their own Lusts.

Q. 3. *How are we bound and oblig'd to keep God's Commandments as he is the Lord?*

A. We are bound and oblig'd to keep God's Commandments, as he is the Lord; because he is the Lord, he is our Creator and supream Sovereign, and we owe to him all Obedience, as we are his Creatures and Subjects, *Psal.* 100. 2, 3. *Serve the Lord with gladness, know that he made us, and not we our selves.* Jer. 10. 7. *Who would not fear thee, O King of Nations? for unto thee it appertaineth.*

Q. 4. *How are we bound and oblig'd to keep God's Commandments as he is our God?*

A. We are bound and oblig'd to keep God's Commandments, as he is our God, because as our God he hath taken us into Covenant, and brought us into a special relation to himself, and hereby laid a great Obligation upon us, to do him Service, *Deut.* 11. 1. *Thou shalt love the Lord thy God, and keep his Charge, and his Statutes, and his Judgments, and his Commandments alway.*

Q. 5. *How are we bound and oblig'd to keep God's Commandments as he is our Redeemer?*

A. We are bound and oblig'd to keep God's Commandments, as he is our Redeemer, because God hath redeem'd us for this end, that being free from the slavery of Sin and Satan, we might be encouraged and enabled to yield Obedience to him, 1 *Cor.* 6. 19, 20. *Ye are not your own, for ye are bought with a price; therefore glorifie God in your Bodies, and in your Spirits, which are God's.* Luke 1. 74. *That we being deliver'd out of the hands of our Enemy, might serve him without fear, in holiness and righteousness before him all our lives.*

45 Quest. *Which is the first Commandment?*

Answ. The first Commandment is, *Thou shalt have none other Gods before me?*

46 Quest. *What is requir'd in the first Commandment?*

Answ. The first Commandment requireth us

to

to know and acknowledge God to be the only true God, and our God, and to worſhip and glorifie him accordingly.

Q. 1. *How many Duties are there chiefly requir'd in the firſt Commandment?*

A. There are three Duties chiefly requir'd in the firſt Commandment. 1. To know God, 2 *Chron.* 28. 9. *And thou* Solomon, *my Son, know thou the God of thy Fathers.* 2. To acknowledge God, *Deut.* 26. 17. *Thou haſt avouch'd the Lord this day to be thy God.* 3. To worſhip and glorifie God, *Mat.* 4. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.*

Q. 2. *What are we bound to know concerning God?*

A. We are bound to know, 1. That God is, or that there is a God. 2. What God is, in all thoſe glorious Attributes and Perfections whereby he makes himſelf known.

Q. 3. *How ought we to acknowledge God?*

A. 1. We ought to acknowledge God to be the only true God, 1 *Cor.* 8. 6. *Unto us there is but one God.* 2. We ought to take and own God for our God, *Pſal.* 48. 14. *This God is our God.*

Q. 4. *How ought we to worſhip and glorifie God?*

A. We ought to worſhip and glorifie God, as the only Object of Divine Worſhip and Honour. 1. In our Minds, by thinking, meditating, remembring, and highly eſteeming him, *Mal.* 3. 16. *A Book of remembrance was written before him, for them that thought on his Name.* Pſal. 63. 6. *When I remember thee on my bed, and meditate on thee in the night-watches,* Pſa. 71. 19. *O God, who is like unto thee?* 2. In our Wills, by chuſing him for our chief good, and devoting our ſelves to his Service, *Joſh.* 24. 22. *Ye have choſen the Lord, to ſerve him.* 3. In our Hearts, by loving him, fearing him, believing and truſting in him; grieving for our ſins againſt him, hoping, delighting, and rejoycing in him, *Deut.* 10. 12. *And now* Iſrael, *what doth the Lord require of thee, but to fear the Lord thy God, and to love him,* &c. Iſa. 26. 8. *The deſire of our Souls is to thy Name,* Exod. 14. 31. *And the People believ'd the Lord, and his Servant* Moſes. Iſa. 26. 4. *Truſt ye in the Lord for ever,* Pſa. 31. 18. *I will be ſorry for my ſin.* Pſa. 130. 7. *Let* Iſrael *hope in the Lord.* Pſa. 37. 4. *Delight*

thy

thy self in the Lord. 4. In our Lips, by calling upon him and speaking well of his Name, *Phil.* 4. 6. *In every thing by Prayer and Supplication, with Thanksgiving, let your Requests be made known unto God.* Ps. 145. 21. *My mouth shall speak the Praises of the Lord.* 5. In our Lives, by yielding all Obedience unto him, being zealous for his Glory, careful to please him, fearful of offending him, and by-walking humbly before him, *Jer.* 7. 23. *This thing I commanded them, obey my voice, and walk ye in all the ways that I commanded.* John 2. 17. *The zeal of thy House hath eaten me up.* Col. 1. 10. *Walk worthy of the Lord unto all well-pleasing.* Gen. 39. 9. *How can I do this great wickedness, and sin against God?* Micah 6. 8. *And walk humbly with thy God.*

47 Quest. *What is forbidden in the first Commandment?*

Answ. The first Commandment forbiddeth the denying, or not worshiping and glorifying the true God, as God, and our God, and the giving that Worship and Glory to any other which is due to Him alone.

Q. 1. *What are the chief Sins forbidden in the first Commandment?*

A. The chief Sins forbidden in the first Commandment are, 1. Atheism, 2. Prophaneness, 3. Idolatry.

Q. 2. *What is Atheism?*

A. Atheism is the denying, or not owning a God, *Psal.* 14. 1. *The Fool hath said in his Heart there is no God.* Eph. 2. 12. *At that time ye were without Christ, having no hope, and without God in the World.*

Q. 3. *What is the Profaneness in this Commandment forbid?*

A. The Profaneness forbidden in this Commandment is, not worshiping and glorifying the true God, as God, and our God.

Q. 4. *Wherein doth this Profaneness, in regard of God's Worship and Honour, appear?*

A. Profaneness, in regard of God's Worship and Honour, doth appear, 1. When Persons do not know God, or have misapprehensions of him, *Jer.* 4. 22. *My People is foolish, they have not known me.* Psal. 50. 2. *Thou thought'st I was al-*

together *such a one as thy self.* 2. When Persons are forgetful of God; *Jer.* 2. 32. *My People have forgotten me Days without number.* 3. When Persons hate God, or love themselves or any thing else more than God, desire Creatures more than God, trust in Arms of Flesh more than God, when Persons set their Affections upon any thing in the World more than God, and take off the Heart, in whole or in part, from God, *Rom.* 8. 7. *The carnal mind is enmity against God:* 1 John 2. 15. *Love not the world, nor the things of the world; if any man love the world, the love of the Father is not in him.* Col. 3. 2. *Set your Affections on things above, not on things on Earth.* 4. When Persons omit or neglect to give that Worship and Glory which is due unto God, either with the inward or outward Man, *Isa.* 43. 22. *But thou hast not call'd upon me, O* Jacob, *&c.*

Q. 5. *What is that Idolatry which is forbidden in this first Commandment?*

A. The Idolatry which is forbidden in the first Commandment, is, the giving that Worship and Glory unto any other which is due unto God alone, *Rom.* 1. 25. *Who chang'd the truth of God into a lye, and worship'd and serv'd the Creature more than the Creator, who is blessed for ever.*

Q. 6. *How many ways may Persons be guilty of the Idolatry forbidden in this Commandment?*

A. Persons may be guilty of the Idolatry forbidden in this Commandment, 1. By having and worshiping other Gods beside the true God, with the outward Man; as when Persons worship the Heathenish Gods, or Angels, or Saints. 2. By giving that honour and respect to any thing in the World, which is due only unto God, with the inward Man, which is Heart-Idolatry, *Col.* 3. 5. *And Covetousness, which is Idolatry.*

48 Quest. *What are we especially taught by these words* [before me] *in the first Commandment?*

Ans. These words [*before me*] in the first Commandment teach us, that God, who seeth all things, taketh notice of, and is much displeased with the Sin of having any other God.

Q. 1. *How doth it appear that God seeth all things?*

A.

A. It doth appear that God ſeeth all things, becauſe God is every where preſent, and is infinite in Underſtanding, *Jer.* 23. 24. *Can a man hide himſelf in ſecret places, and I ſhall not ſee him, ſaith the Lord? Do not I fill both Heaven and Earth?* Pſal. 147. 5. *His Underſtanding is infinite.*

Q. 2. *Why doth God take ſo much notice of, and is diſpleaſed with the ſin of having any other God?*

A. Becauſe the ſin of having any other God is a great affront unto the holy and jealous Eye of God, who will not give his Glory unto another, *Pſal.* 44. 20, 21. *If we have ſtretch'd out our hands unto a ſtrange God, ſhall not God ſearch this out?* Iſa. 42. 8. *I am the Lord, that is my Name, and my Glory will I not give to another, neither my Praiſe to graven Images.*

49 Queſt. *Which is the Second Commandment?*

Anſw. The Second Commandment is, *Thou ſhalt not make to thy ſelf any graven Image, or the likeneſs of any thing in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth, thou ſhalt not bow down thy ſelf to them, nor ſerve them; for I the Lord thy God am a jealous God, viſiting the Iniquities of the Fathers upon the Children unto the third and fourth Generation of them that hate me, and ſhewing Mercy unto Thouſands of them that love me and keep my Commandments.*

50 Queſt. *What is requir'd in the Second Commandment?*

Anſw. The Second Commandment requireth the receiving, obſerving and keeping pure and entire all ſuch Religious Worſhip and Ordinances as God hath appointed in his Word.

Q. 1. *How doth the Worſhip requir'd in this ſecond Commandment differ from that requir'd in the firſt Commandment?*

A. The Worſhip requir'd in the firſt Commandment hath a reſpect to the Object of Worſhip, whereby we are bound to worſhip the true God, and none elſe: The Worſhip

hip requir'd in the second Commandment, hath a respect nto the means of Worship, whereby we are bound to vorship God according to the way and means of his own Appointment, and no other.

Q. 2. *What is the way and means which God hath appointed for his Worship?*

A. The only way and means which God hath appointed for his Worship, is his Ordinances, which he hath prescrib'd in his Word.

Q. 3. *What are the Ordinances which God has appointed in his Word to be the means of worship, and to be observ'd by his people?*

A. The Ordinances which God hath appointed in his Word, to be the means of his Worship, and to be observ'd by his People, are, 1. Prayer unto God with Thanksgiving, and that publickly in Assemblies, privately in Families, and secretly in Closets, *Phil.* 4. 6. *Be careful for nothing, but in every thing by Prayer and Supplication, with Thanksgiving, let your Requests be made known to God*, Eph. 5. 20. *Giving thanks always for all things to God and the Father, in the name of our Lord Jesus Christ*, Luke 1. 10. *And the whole multitude of people were praying*, Jer. 10. 25. *Pour out thy Fury upon the Families which call not on thy name*, Mat. 6. 6. *But thou when thou prayest, enter into thy Closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.* 2. Reading and searching the Scriptures, *Acts* 15. 21. Moses *is read in the Synagogues every Sabbath-day*, Joh. 5. 39. *Search the Scriptures, for in them ye think ye have Eternal Life; they are they which testifie of me.* 3. Preaching and hearing the Word, 2 *Tim.* 4. 2. *Preach the Word, be instant in season, out of season, reprove, exhort with all long-suffering and doctrine*, Isa. 55. 3. *Hear and your Soul shall live.* 4. Singing of Psalms, *Psa.* 149. 1. *Praise ye the Lord, sing unto the Lord a new Song, and his Praise in the Congregation of Saints*, Jam. 5. 13. *Is any merry, let him sing Psalms.* 5. Administring and Receiving the Sacrament of Baptism and the Lord's Supper, *Mat.* 28. 19. *Go ye and teach all Nations, baptizing them in the Name of the Father, of the Son, and of the Holy Ghost*, 1 Cor. 11, 23, 24, 25. *For I have receiv'd of the Lord that which also I deliver'd unto you, that the Lord Jesus Christ, the same night wherein he was betray'd, took Bread, and when he had given thanks, he brake it,*

and

and said, Take eat, this is my Body, which is broken for you, this do in remembrance of me. After the same manner also he took the Cup when he had supp'd, saying, This Cup is the New Testament in my Blood, this do as often as ye drink it, in remembrance of me. 6. Fasting, *Luke* 5.35. *But the days will come when the Bridegroom shall be taken away from them, and then shall they fast in those days.* 7. Instructing of Children and Houshold in the Laws and Ways of the Lord, *Gen.* 16.19. *For I know that he will command the Children, and his Houshold after him, and they shall keep the way of the Lord.* Deut. 6.7. *And these words which I command thee this day shall be in thy Heart, and thou shalt teach 'em diligently to thy Children.* Eph. 6.4. *And you Fathers, provoke not your Children unto wrath, but bring them up in the nurture and admonition of the Lord.* 8. Conference and Discourse of the things of God, *Mal.* 3.16. *They that fear'd the Lord spake often one to another, and the Lord hearkned, and heard it.* Deut. 6.7. *Thou shalt talk of them when thou sittest in thy House, and when thou liest down, and when thou risest up.* 9. Meditation, *Psal.* 77.12. *I will meditate on all thy works.* 1 Tim. 4.15. *Meditate on these things, give thy self wholly to them; that thy profiting may appear unto all.* 10. Vows to the Lord, *Psal.* 76. 11. *Vow, and pay unto the Lord.* 11. Swearing by the Name of the Lord when lawfully called, *Deut.* 6.13. *Thou shalt fear the Lord thy God, and serve him, and swear by his Name.* 12. Exercise of Church Discipline, *Mat.* 18.15, 16, 17. *If thy Brother trespass against thee, go and tell him of his Fault between him and thee alone; if he will not hear thee, then take with thee one or two more; and if he neglect to hear them, tell it unto the Church. But if he neglect to hear the Church, let him be unto thee as an Heathen man or a Publican.*

Q. 4. *What doth God require in the second Commandment, in reference to his Ordinances and Means of Worship?*

A. God in the second Commandment doth require, in reference to his Ordinances and Means of Worship, 1. The receiving of them. 2. Observing of them. 3. The keeping of them pure and entire.

Q. 5. *What is it to receive GOD's Ordinances?*

A. The receiving of GOD's Ordinances implieth an approving of them with the Mind, and embracement of them with the Will.

Q. 6.

Q. 6. *What is it to observe God's Ordinances?*

A. The observing God's Ordinances implieth a doing what is requir'd in them, a making use of them, and attending upon God in them.

Q. 7. *What is it to keep pure and entire God's Ordinances?*

A. The keeping pure and entire God's Ordinances, implieth a doing what in us lieth to preserve the Ordinances from Corruption, not suffering any thing to be added to them, or taken away from them, *Deut.* 12. 32. *What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.*

Q. 8. *How doth it appear that the receiving, observing, and keeping pure and entire all such religious Worship and Ordinances as God hath appointed, is requir'd in the second Commandment, when it doth only forbid, Thou shalt not make to thy self any graven Image,* &c.

A. God forbidding the making any graven Image, and worshiping it, doth clearly imply, 1. That God must be worship'd by some means: 2. That it is a Sin to worship God by graven Images: 3. That by consequence it is a Sin to worship God by the means which he hath not appointed: 4. That therefore 'tis a Duty to worship God by the means which he hath appointed, which being his Ordinances, they must be receiv'd, observ'd, and kept pure and entire.

45 Quest. *What is forbidden in the Second Commandment?*

Ans. The Second Commandment forbiddeth the worshiping of God by Images, or any other way not appointed in his Word.

Q. 1. *What is the first great Sin forbidden in the Second Commandment?*

A. The first great Sin forbidden in the Second Commandment is, the Sin of Idolatry.

Q. 2. *How doth the Idolatry forbidden in the First Commandment differ from the Idolatry forbidden in the Second Commandment?*

A. The Idolatry forbidden in the First Commandment hath a respect unto the Object, when we give that Wor-

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ſhip and Honour which is due only to God, unto another. The Idolatry forbid in the ſecond Commandment hath a reſpect to the Means, when we worſhip God by Images.

Q. 3. *How many ways may Perſons be guilty of Idolatry in their worſhiping of God by Images?*

A. Perſons are guilty of Idolatry in worſhiping God by Images, 1. when they worſhip feign'd and falſe Gods (apprehending them to be true) by Images and Repreſentations, ſuch as Heathens Idolatry, in worſhiping *Jupiter*, *Juno*, *Apollo*, *Diana*, and other feign'd Gods and Goddeſſes by Images in their idolatrous Temple. 2. When they worſhip the true God, in or by any Image or Repreſentation of him, whether it be any thing in Heaven or in Earth, or the Waters, as in the Commandment; *Thou ſhalt not make to thy ſelf any graven Image, or the likeneſs of any thing that is in Heaven above, or Earth beneath, or Waters under the Earth, thou ſhalt not bow down to them, and ſerve them*, Deut. 4. 15, 16. Take ye therefore heed to your ſelves, for ye ſaw no manner of Similitude in the Day that the Lord ſpoke unto you in *Horeb*, leſt ye corrupt your ſelves, and make you a graven Image. Ex. 32. 8. *They have made them a molten Calf, and have worſhip'd it, and ſacrific'd thereto, and ſaid, Theſe be thy Gods, O* Iſrael, *which brought thee out of the Land of* Egypt. 3. When they have in their Worſhip carnal Imaginations, and Repreſentations of God in their Minds, as if he were an old Man ſitting in Heaven, or the like.

Q. 4. *Why may we not make uſe of Images for a help in the Worſhip of God?*

A. No; 1. Becauſe God hath abſolutely forbidden it: 2. Becauſe Images are not a real help, but a hinderance of Devotion, they tending to leſſen God in our eſteem, who being the living God, and ſuperlatively excellent, and infinitely remov'd above all his Creatures, cannot (without great reflection of Diſhonour upon him) be repreſented by a dead Image.

Q. 5. *Is it not lawful to have Images or Pictures of God by us, ſo we don't worſhip them, nor God by them?*

A. The Images or Pictures of God are an abomination, and utterly unlawful, becauſe theſe do debaſe God, and may be a cauſe of Idolatrous Worſhip.

Q. 6. *Is it not lawful to have Pictures of Jeſus Chriſt, he being Man as well as God?*

A.

A. It is not lawful to have Pictures of Jesus Christ, because his Divine Nature cannot be pictur'd at all, and because his Body, as 'tis now glorified, cannot be pictur'd as it is; and because, if it do not stir up Devotion, it is in vain; if it doth stir up Devotion, 'tis a worshiping by an Image or Picture, and so a palpable breach of the Second Commandment.

Q. 7. *What is the Second great Sin against this Second Commandment?*

A. The Second great Sin against this Second Commandment is, Superstition.

Q. 8. *What is the Superstition forbidden in the Second Commandment?*

A. The Superstition forbidden in the Second Commandment is, the worshiping of God in any other way, or by any other means, than what he hath appointed in his Word, and thus adding Humane Inventions unto God's Institutions, which is Will-worship, and condemn'd by the Apostle, *Col.* 2. 21, 22, 23. *viz.*, *as tho' living in the world, are ye subject unto Ordinances (touch not, taste not, handle not, all which are to perish with the using) after the Commandments and Doctrines of Men? which things have indeed a shew of wisdom in Will-worship.*

Q. 9. *May nothing be added in the Worship of God, but what is prescrib'd in the Word of God?*

A. Nothing may be added in the Worship of God as parts of Worship, but what is prescrib'd or appointed in the Word of God, because without divine Institution it is but vain Worship, neither pleasing to God, nor profitable to them that worship, *Mat.* 15. 9. *But in vain do they worship me, teaching for Doctrines the Commandments of Men.*

Q. 10. *Are not significant Ceremonies allowable, that the dull Minds of Men may be quickned to the more Devotion?*

A. 1. The Ceremonies which God himself did appoint under the Law are not lawful, much less the Ceremonies of Mens appointment, which are parts of Worship. 2. Significant teaching Ceremonies, were they appointed by God, would be Parts of true Worship; therefore such significant teaching Ceremonies as are not appointed by God, are parts of false Worship, or of Worship so far corrupted as they are used. 3. The significancy of teaching Ceremonies

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nies without God's Institution, which carrieth with it God's Blessing, is insignificant, and ineffectual to convey and confer any Grace.

Q. 11. *May not the Church, by vertue of that Command,* (1 *Cor.* 14. 40. Let all things be done decently and in order) *appoint Ceremonies for Decency and Order sake?*

A. The Church may and ought, by vertue of this Command, to see that there be no Indecency and Disorder in the Worship of God; that is, they may order that things appointed by God be done decently and in order, in reference to convenience of Time and Place, and the like, which the Word of God doth virtually include in appointing Worship itself, which without such circumstances cannot be perform'd; but here is no liberty given to the Church to introduce and appoint new parts of Worship, as significant teaching Ceremonies are prov'd to be, neither may such things be call'd *decent* in God's Worship which the idolatrous Church of *Rome* have in use, without any warrant from the Word of God.

Q. 12. *What is the Idolatry and Superstition of the Church of* Rome *in the Worship of God?*

A. The Idolatry and Superstition of the Church of *Rome* in the Worship of God is, their idolatrous Kneeling at the Sacrament, asserting that the Bread is turn'd into the real Body of Christ; their idolatrous worshiping of Christ by the Crucifix; their idolatrous Pictures and Images of God, which they bow before; their idolatrous bowing at Altars, and towards the East; their idolatrous praying to Angels and Saints, especially the Virgin *Mary*; their offering up the unbloody Sacrifice of the Host; their superstitious Fasting, and abstaining from Flesh in *Lent*; their superstitious Holidays; their superstitious Priest's Surplice; their adding Cream, Oil, and Spittle to the Water, and signing with the Cross in Baptism; their baptizing of Bells, their Praying with Beads; and many more superstitious Customs, for which there is not the least Command in the Scripture.

Q. 13. *How may we further offend and sin against the Second Commandment?*

A. We offend and sin against the Second Commandment not only by Idolatry and Superstition, but also when we are

are not zealous for our pure Worship according to God's Institution, not endeavouring what in us lies, in our Places, the reformation of Worship according to the Pattern in the Word; as also when we disuse and neglect, especially when we contemn and oppose any of those Ordinances which God hath appointed to be the Means of Worship, *Joh.* 2. 17. *The Zeal of thy House hath eaten me up.* Heb. 10. 25. *Not forsaking the assembling our selves together, as the manner of some is.* Mat. 23. 13. *Woe unto you Scribes and Pharisees Hypocrites, for ye shut up the Kingdom of Heaven against Men; for ye neither go in your selves, neither suffer ye them that are entring to go in* 1 Thess. 2. 16. *Forbidding us to speak to the* Gentiles, *that they may be sav'd, filling up their Sin alway.* Acts 13. 44, 45, 46. *And the next Sabbath Day came almost the whole City together to hear the Word of God: But when the* Jews *saw the multitude, they were fill'd with Envy, and spake against those things which were spoken by* Paul, *contradicting and blaspheming. Then* Paul *and* Barnabas *waxed bold, and said, It was necessary that the Word of God should first have been spoken unto you; but seeing ye put it from ye, and judge your selves unworthy of Everlasting Life, lo, we turn to the* Gentiles.

52 Quest. *What are the Reasons annex'd to the Second Commandment?*

Answ. The Reasons annex'd to the Second Commandment are, God's Sovereignty over us, his Propriety in us, and the Zeal he hath to his own Worship.

Q. 1. *What is the first Reason annex'd unto the Second Commandment?*

A. The first Reason annex'd to the Second Commandment is, God's Sovereignty over us, in these words, *I the Lord.*

Q. 2. *What is the force of this first Reason?*

A. The force of this first Reason is, Because God is the great Sovereign King over us, and hath the sole or only Authority to make Laws for the way of his Worship, therefore we ought, by vertue of our Allegiance, as we are his Subjects, to observe the Laws and Ordinances, and to worship him no other way than he hath appointed in his word.

Psal.

Psal. 95. 2, 3. *Let us come before his presence with Thanksgiving, and make a joyful noise unto him with Psalms, for the Lord is a great God and a great King, above all gods.*

Q. 3. *What is the second Reason annex'd unto this second Commandment?*

A. The second Reason annex'd to this second Commandment is, God's Propriety in us, in these words, *Thy God*, I the Lord thy God.

Q. 4. *What is the force of this second Reason?*

A. The force of this second Reason is, that because we belong unto the Lord, therefore we ought to keep close unto him and his appointments, and take heed especially of Idolatry and Superstition, which do alienate the Heart from him, *Psal.* 95. 6, 7. *O come let us worship, and bow down, let us kneel before the Lord our God.* Psal. 106. 19, 11 *They made a Calf in* Horeb, *and worship'd the molten Image, they forgot God their Saviour.*

Q. 5. *What is the third Reason annex'd unto the Second Commandment?*

A. The Zeal which God hath in his own Worship, is his Jealousie, whereby out of love to his own Worship and Institutions, he is highly offended with those that turn aside from them to their own Inventions: *I the Lord thy God am a jealous God,* Exod. 34. 14. *Thou shalt have no other God, for the Lord, whose Name is Jealous, is a jealous God.*

Q. 6. *Wherein doth this Zeal and Jealousie of God for his own Worship shew it self?*

A. The Zeal and Jealousie of God for his own Worship doth shew it self, 1. in his accounting the Breakers of this Commandment those that hate him, and threatning to punish them unto the third and fourth Generation; *I the Lord thy God am a jealous God, visiting the Iniquities of the Fathers upon the Children unto the third and fourth Generation of them that hate me.* 2. In his esteeming the Keepers of this Commandment such as love him, and promising Mercies to Thousands of them; *Shewing Mercy unto Thousands of them that love me, and keep my Commandments.*

Q. 7. *How can God in Justice visit the Iniquity of the Fathers upon their Children?*

A. If Children walk not in the steps of the same Sins of their Parents, God doth not punish them for their Sins

Ezek.

Ezek. 18.14,17. *If he beget a Son that seeth all his Fathers sins which he hath done, and considereth, and doth not such like, he shall not die for the Iniquity of his Father, he shall surely live.* 2. If God doth visit the Iniquity of the Fathers upon their Children, 'tis when the Children are guilty of the same Iniquity, and so fill up the measure; and the punishment of them is most equal and righteous, *Ezek.* 18.19. *Is not my ways equal? Are not your ways unequal?*

53 Quest. *Which is the Third Commandment?*

Answ. The Third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.*

54 Quest. *What is required in the Third Commandment?*

Ans. The Third Commandment requireth the holy reverent use of God's Names, Titles, Attributes, Ordinances, Words, and Works.

Q. 1. *What are we to understand by the Name of God, which we are forbidden in this Commandment to take in vain?*

A. The Name of God, which we are forbidden in this Commandment to take in vain, is to be taken generally and comprehensively, for any thing whereby God maketh himself known.

Q. 2. *By what is it that God doth make known himself?*

A. He makes known himself, 1. by his Names, taken particularly, which he hath given to himself in Scripture, such as *God, Lord, I am, Jehovah*, and the like; *Deut.* 6.4. *Hear, O Israel, the Lord our God is one Lord.* Exod. 3.13. *And they shall say unto me, What is thy Name? What shall I say to them? And God said to* Moses, *I AM that I AM, thou shalt say, I AM hath sent me to you.* Exod. 6.3. *I appear'd to* Abraham *by the Name of God Almighty, but by the Name of JEHOVAH was not known.* 2. By his Titles, such as Lord of Hosts, Holy One of *Israel*, the God of *Abraham, Isaac*, and *Jacob*, Creator, Preserver of Men, the King of kings, and Lord of Lords, the King of Nations, the King of Saints, the God and Father of our Lord Jesus Christ, the Father of Mercies,

cies, the God of Salvation, the hearer of Prayers, and the like, *Isa.* 1.9. *Except the Lord of Hosts had left unto us a very small remnant.* Is. 60.14. *The Zion of the holy one of* Israel, *Ex.* 3.6. *I am the God of* Abraham, *the God of* Isaac, *and the God of* Jacob. *Isa.* 40.18. *The Lord, the Creator of the ends of the Earth.* Job 7.20. *What shall I do unto thee, thou preserver of Men?* 1 Tim. 6.15. *The blessed and the only Potentate, King of kings, and Lord of lords.* Jer. 10.7. *Who would not fear thee, O King of Nations?* Rev. 15.3. *Just and true are thy ways, thou King of Saints.* 2 Chr. 1.3. *Blessed be God, even the Father of our Lord Jesus Christ, the Father of Mercies.* Ps. 68. 29. *He that is our God, is the God of our Salvation.* Psal. 65.2. *O thou that heareſt Prayer, unto thee shall all flesh come.*

3. By his Attributes, which are his Perfections and Properties, whereby he distinguishes himself from his Creatures; such as Omnipotency, Eternity, Invisibility, infinite Wisdom, Omnipresence, Holiness, Unchangableness, Mercifulness, Love, and the like, *Rev.* 19.6. *The Lord God omnipotent reigneth.* 1 Tim. 1.17. *Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory.* Psal. 147.5. *Great is our Lord, and of great power, his understanding is infinite.* Jer. 23.23. *Can any hide himself in secret places, that I shall not see him, saith the Lord? don't I fill both Heaven & Earth?* Psa. 99.9. *I am the Lord, I change not.* Psal. 149.1. *The Lord is gracious, and full of compassion.* 1 John 4.8. *God is love.*

4. By his Ordinances, Prayer, Hearing, receiving the Sacrament, *Psal.* 77.13. *Thy way, O God, is in the Sanctuary.* 5. By his Word, Law, and Gospel, *Psal.* 138.2. *Thou hast magnified thy Word above all thy Name.* 6. By his Works of Creation and Providence, *Psal.* 19.1. *The Heavens declare the glory of God, and the Firmament sheweth his handywork.* Ps. 9.19. *The Lord is known by the judgments which he executeth.* Acts 14.17. *He left not himself without a witness, in that he did good, and gave us Rain and fruitful Seasons.*

Q. 3. *What doth the Third Commandment require in reference to those things whereby God doth make himself known?*

A. The Third Commandment doth require, in reference unto the things whereby God doth make himself known, 1. The Use of them. 2. The holy and reverent Use of them, that we should use them to holy Ends, designing the Glory of God, and in a reverent manner, as

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suitable unto the Majesty of God, who maketh himself known by them, *Psal* 62. 2. *Give unto the Lord the glory due unto his Name.* Rev. 15. 3, 4. *Great and marvellous are thy works Lord God Almighty; who shall not fear thee, and glorifie thy Name?*

Q. 4. *How shall our Holiness and Reverence shew it self towards these things?*

A. Our holiness and reverence should shew it self, 1. In reference to God's Names, Titles and Attributes. 2. In our holy and reverent thoughts, and meditation of 'em, so to admire, fear, love, desire and delight in God, and in our holy and reverent making use of 'em, waiting upon, and seeking after God in 'em. 3. In reference to God's word, in our holy and reverent minding the Majesty and Authority of God therein, so as to yield ready obedience thereupon. 4. In reference to God's works of Creation, in our holy and reverent contemplations of God's infinite power and wisdom, and greatness therein manifested; and in reference to God's works of Providence, in our holy and reverent eying, following and complying with God's designs in all his providential dispensations; blessing and praising him for his mercies, submitting to, and patiently bearing his correction, and any sort of afflictions.

Q. 5. *When should we especially, holily and fervently make use of those things whereby God maketh himself known?*

A. At all times, but especially when we are called to the duties of his immediate worship, we should be holy and reverent in the use of these things, sanctifying the name of God in them.

Q. 6. *What is the difference between the worship of God required in this Third Commandment, and that which is required in the First and Second Commandments?*

A. The First Commandment hath a respect to the object of God's worship; the Second Commandment hath respect to the means of worship; but this Third Commandment hath a respect to the manner of worship, requiring that it be performed with humility and holy fear, with sincerity, fervency, and all kind of holy affections.

55 Quest. *What is forbidden in the Third Commandment?*

Answ. The Third Commandment forbiddeth the prophaning or abusing any thing whereby God maketh himself known.

Q. 1. *How are God's Names, Titles, and Attributes prophaned and abused?*

A. God's Names, Titles, and Attributes are profan'd and abus'd, 1. when Persons think slightly and irreverently of them, without any suitable Affections to them, especially when their Hearts are fill'd with despising, hatred, and aversion to the Name of God: *Mal.* 1. 6. *If I then be a Father, where is my Honour? If I be a Master, where is my Fear, saith the Lord of hosts unto you that despise my Name?* 2. When Persons speak irreverently concerning God, making mention of any of his Names, Titles, or Attributes in ordinary Discourse, crying, *O Lord, O God, O God forgive me, God save me,* and the like, without minding what they say, or having any awe of God upon them whilst they are speaking of him, *Psal.* 139. 20. *Thine Enemies take thy Name in vain.* 3. When Persons swear by the Name of God, and that either vainly and wickedly mingling their ordinary Speech with hideous Oaths, priding themselves in their invention of new Oaths, and emphatically pronouncing of 'em; or when Persons being call'd to swear lawfully before a Magistrate, or the like, they swear falsly; *Mat.* 5. 34, 37. *But I say unto you, Swear not at all, but let your Communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil.* Zech. 5. 4. *It shall enter into the House of him that sweareth falsly by my Name.* 4. When Persons curse either themselves or others in the Name of the Lord, either jestingly, rashly, or maliciously, 1 *Sam.* 17. 43. *And the Philistine cursed* David *by his Gods.* Matt. 26. 27. *Then began he to curse and to swear, saying, I know not the Man.* 5. When Persons blaspheme the Name of the Lord, by speaking against any of those Names, Titles, or Attributes whereby he hath made himself known. 2 *Kings* 16. 22. *Whom hast thou reproached and blasphemed? And against whom hast thou exalted thy Voice, and lift up thine Eyes on high? Even against the Holy One of* Israel. Jam. 1. 13. *Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with Evil, neither*

neither tempteth he any man. 6. When Persons use the Name of the Lord in any Charms, *Acts* 19. 13, 16. "Then "certain of the vagabond Jews, Exorcists, took upon 'em "to call over them which had evil Spirits, in the name of "the Lord Jesus, &c. and the Man in whom the evil Spi- "rit was, leap'd upon them, and overcame them; so they "fled out of the House naked and wounded.

Q. 2. *How are God's Ordinances prophaned and abused?*

A. God's Ordinances are prophan'd and abus'd, 1. When Persons are irreverent in their attendance upon 'em, in regard of the outward gesture of their Bodies, laughing, talking, sleeping, or any other way indecently behaving themselves in the time of Prayer, Preaching, Singing, receiving the Sacrament, or any other part of God's Worship, *Eccl.* 5. 1. *Keep thy Foot when thou goest to the House of God.* 1 Cor. 14. 10. *Let all things be done decently and in order.* 2. When Persons under Ordinances are slight and formal, as to the inward frame of their Minds, when their Minds are wandring, and their Hearts are dead and dull, very unbeseeming the Majesty of God, whom in their Ordinances they wait upon, who being a Spirit, doth chiefly look to the spiritual part of his Service, *John* 4. 24. *God is a Spirit, and they that worship him must worship him in spirit and in truth.* 3. And chiefly, Persons prophane and abuse God's Ordinances, when they make a profession of Religion, and attend upon Ordinances only that they may be accounted religious by Men, without a sincere endeavour to approve the Heart unto God, making use of Religion only as a Cloak for Covetousness, Maliciousness, or Voluptuousness, 2 *Tim.* 3. 5. *Having a form of Godliness, but denying the power thereof.* Mat. 23. 14. *Wo unto you Scribes and Pharisees, Hypocrites, for ye devour Widows Houses, and for pretence make long prayers, therefore ye shall receive the greater damnation.*

Q. 3. *How is God's Word prophaned and abused?*

A. God's Word is prophan'd and abus'd, 1. when Persons think or speak slightingly of it, especially when they pervert the Word of God, or any part thereof, to profane Jests, *Jer.* 23. 33, 36. *And when his People or Prophet shall ask thee, saying, What is the Burden of the Lord? Thou shalt say, What Burden? I will even forsake you, saith the Lord, and the Burden of the Lord shall ye mention no more; for ye have*

perverted the words of the Living God. 2. When Persons wrest the word of God unto false Doctrine; perversly disputing against the wholsome Doctrine therein contain'd, 2 *Pet.* 3. 16. *In which are things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction.* 1 Tim. 6. 4, 5. *If any man teach otherwise, and consent not to wholsome words, the words of our Lord Jesus, and the Doctrine which is according to Godliness, he is proud, knowing nothing, but doating about questions, and strifes of words, whereof cometh envy, strife, railing, evil surmizings, perverse disputings of men of corrupt minds, and destitute of the truth.* 3. When Persons misapply the word of God; the Threatnings unto the Righteous to make them sad; the Promises to the Wicked, to encourage them in their wicked ways, *Ezek.* 13. 22. *With lyes ye have made the heart of the Righteous sad, whom I have not made sad, and strengthen'd the hands of the Wicked, that he should not return from his wicked way, by promising him Life.*

Q. 4. *How are God's works profan'd and abus'd?*

A. God's works are profan'd and abus'd, 1. When Persons pamper their flesh, gratifie their lusts, and are intemperate in the use of God's Creatures, *Rom.* 13. 13, 14. *Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy; but put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof.* 2. When in Prosperity, Persons are forgetful of God, unthankful for Mercies, and indulge themselves in sin because of God's Patience and Bounty, *Hos.* 13. 6. *They were fill'd, and their hearts are exalted, therefore they have forgotten me.* Rom. 2. 4, 5. *Or despisest thou the riches of his Goodness and Forbearance? but after thy hardness, and impenitent heart, treasurest up to thy self wrath,* &c. 3. When in Adversity, Persons murmur, are impatient, incorrigible, and grow more harden'd in their sins, 1 *Cor.* 10. 10. *Neither murmur ye, as some of them murmur'd, and were destroy'd of the destroyer.* Jer. 5. 3. *Thou hast stricken them, but they have not griev'd; thou hast consum'd them, but they have refus'd to receive correction; they have made their faces harder than a rock, they have refus'd to return.*

56 Quest. *What is the Reason annex'd to the Third Commandment?*

Ans.

Answ. The Reason annex'd to the Third Commandment is, That however the Breakers of this Commandment may escape Punishment from Men, yet the Lord our God will not suffer them to escape his righteous Judgment.

Q. 1. *Whence is it that such as prophane God's Name do escape Punishment from Men?*

A. Such as prophane God's Name, for the most part, do escape Punishment from Men, 1. Because no Laws of Men do or can reach all Profanations of God's Name. 2. Because such Laws as reach Blasphemy, Perjury, Swearing, and the like grosser Prophanations of God's Name, are not executed by many in authority, who oftentimes being prophane and wicked Persons themselves, are more ready to punish them that hallow God's Name, than those that prophane it.

Q. 2. *How doth it appear that such as prophane God's Name shall not escape God's righteous Judgments?*

A. Such as prophane God's Name shall not escape God's righteous Judgments, because God is righteous, and he will not hold them guiltless.

Q. 3. *When doth God punish them that profane his Name?*

A. 1. Sometimes God doth punish them in this Life, and that with dreadful temporal Plagues, *Deut.* 28. 58, 59. *If thou wilt not observe to do all these words, that thou maist fear this glorious and fearful Name, the Lord thy God; then the Lord will make thy Plagues wonderful.* 2. Be sure if such escape here, they shall not escape God's Wrath and Vengeance hereafter, *Rom.* 2. 5. *Thou treasurest up to thy self wrath against the Day of wrath, and the revelation of the righteous Judgment of God.*

57 Quest. *Which is the Fourth Commandment?*

Answ. The Fourth Commandment is, *Remember the Sabbath-day to keep it holy, six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man servant, nor thy Maid-servant, nor thy Cattel, nor the Stranger that is within thy Gate, for in*

six days the Lord made Heaven and Earth, the Sea, and all that in them is; wherefore the Lord blessed the Sabbath-day, and hallow'd it.

58 Q. *What's requir'd in the 4th Commandment?*

Answ. The fourth Commandment requireth the keeping holy to God such set Times as he hath appointed in his Word, expresly one whole Day in seven, to be a holy Sabbath to himself.

Q. 1. *What is the difference between the worship requir'd in this fourth Commandment, and the worship requir'd in the first, second, and third?*

A. The first Commandment hath a respect to the Object of Worship; the second Commandment hath a respect to the Means of Worship; the third Commandment hath a respect to the Manner of Worship; but this fourth Commandment hath a respect to the Time of Worship.

Q. 2. *What Time of worship doth the fourth Commandment require?*

A. The fourth Commandment doth require such set Times for Worship to be kept holy unto God, which he hath appointed in his Word

Q. 3. *May not the Popish Holidays be observ'd?*

A. The Popish Holidays ought not to be observ'd, because they are not appointed in the Word; and by the same reason no other Holidays may be kept, whatsoever pretence of Devotion there be towards God, when there is no Precept or Example for such Practice in the holy Scripture?

Q. 4. *What set Time hath God appointed in his Word to be kept holy to himself?*

A. God hath appointed in his Word one Day in seven to be kept a holy Sabbath to himself, *Deut.* 5. 12. *Keep the Sabbath-day, to sanctifie it, as the Lord thy God commanded thee.*

Q. 5. *What are we to understand by one Day in seven, which is to be kept holy unto the Lord?*

A. By one Day in seven, we are not to understand only the artificial Day, from Sun-rising to Sun-setting, or from Day-break in the Morning until the Evening or Night, but the natural Day, consisting of 24 Hours.

Q. 6. *When doth this Sabbath begin? in the Evening before, or that Morning from Midnight?*

A.

A. In the Evening before, by vertue of that word, *Remember to keep holy the ſeventh day*, we ought to begin to prepare for the Sabbath; but the Sabbath it ſelf doth not begin until the Evening is ſpent, and the Midnight thereof over, and the Morning after twelve a-Clock beginneth.

Q. 7. *Doth not the Scripture require us to begin the Sabbath in the Evening, when 'tis ſaid,* Gen. 1. 5. The Evening and the Morning were the firſt Day; *and* Lev. 23. 32. From Evening until Evening ye ſhall celebrate your Sabbath?

A. It doth not follow that the Evening of the firſt Day was before the Morning, tho' it be firſt ſpoken of, no more than that *Shem* and *Ham* were elder than *Japhet*, becauſe they are reckon'd up in order before him, *Gen.* 10. 1. The Sons of *Noah* were *Shem*, *Ham*, and *Japhet*; and yet v. 21 *Japhet* is call'd the elder Brother: But *Moſes* reckoning up the Works of God on the firſt Day, retires back from the Evening to the Morning, and ſaith, they both made up the firſt Day. Surely in the account of all Nations, and in Scripture account too, the Morning is before the Evening, 1. *John* 20. 19. *The ſame day at Evening, being the firſt day of the week, came Jeſus*, &c. where the Evening following this Day, and not the Evening before the Day, is call'd the Evening of the ſame Day. 2. That place in *Leviticus* concerning the celebration of the Sabbath from Evening to Evening, hath a reference only to a ceremonial Sabbath, or Day of atonement, on the tenth Day of the ſeventh Month, where the *Iſraelites* were to afflict their Souls, but it hath not a reference unto the weekly Sabbath.

Q. 8. *How do you prove by Scripture that the weekly Sabbath doth begin in the Morning?*

A. That the weekly Sabbath is to begin in the Morning is evident, 1. by *Exo.* 16. 23. *This is that which the Lord hath ſaid, to morrow is the reſt of the holy Sabbath unto the Lord.* If the Sabbath had begun in the Evening, *Moſes* would have ſaid, This Evening doth begin the reſt of the Sabbath. 2. Moſt evidently it appears that the Sabbath begins in the Morning, and not the Evening, by *Mat.* 28. 1. *In the end of the Sabbath, as it began to dawn, toward the firſt day of the week, came* Mary Magdalen, *and the other* Mary, *to ſee the Sepulchre.* If the end of the Jewiſh Sabbath were not in the Evening, when it began to grow dark, towards night, but

when it began to dawn towards the first day of the week, which must needs be towards the Morning, and in no *National Sense* can be interpreted of the Evening; then the Sabbath did also begin in the Morning, and not in the Evening, for the beginning and ending must needs be about the same time. But the former is evident from this place, concerning the *Jewish* Sabbath's ending; and therefore consequently concerning its beginning. 3. Further, It is also said in this place, that the first day, which is the Christian Sabbath, did begin towards the dawning, as it grew on towards light, and not as it grew on towards darkness; therefore the Christian Sabbath doth begin in the Morning. 4. Moreover, the Resurrection of Christ, in Commemoration of which the Christian Sabbath is observ'd, was not in the Evening, but early in the Morning, *Mark* 16. 9. *Now Jesus was risen early the first day of the week*; therefore the Sabbath is to begin in the Morning. 5. If the Sabbath did begin in the Evening before, it would end the Evening after; and it would be lawful for Men to work in their Callings, or to go to their Recreations on the Evening of the Sabbath, which surely will be very unsuitable after the holy Employments of that Day.

Q. 9. *Is this fourth Commandment, concerning the keeping of the Sabbath, Ceremonial or Moral?*

A. Though the Commandments which the Lord laid upon the *Israelites*, for the observation of other Sabbaths, were Ceremonial and abrogated, and not to be observ'd by Christians; yet this fourth Commandment concerning the weekly Sabbath was Moral, and binding upon all Nations, and that throughout all Generations.

Q. 10. *How doth it appear that the fourth Commandment was Moral, and not Ceremonial?*

A. The Morality of the fourth Commandment doth appear, 1. From the time of the Sabbaths first institution, which was in *Paradise*, in the state of Innocency, before there was any Ceremony. 2. From all the Arguments made use of to back it, which are perpetual, and not ceremonial. 3. Because it is plac'd in the midst of the Decalogue, or Ten Commandments, and all the other Nine are Moral, and therefore this too; and with the rest, it was written by God on Tables of Stone, which sheweth the per-

perpetuity of it. 4. Becauſe the *Gentiles* were requir'd to obſerve this, the Strangers as well as others; but they were not under the Ceremonial Law. 5. From the Teſtimony of Chriſt, *Mat.* 24. 10. *Pray that your flight may not be in the Winter, nor on the Sabbath-day.* This flight was to be at the deſtruction of *Jeruſalem*, in *Veſpaſian*'s time, when all Ceremonies were aboliſh'd; and yet then Our Saviour ſpeaks of the Sabbath in force, which ſhould aggravate their Grief, if they ſhould be forc'd to break it.

59 Queſt. *Which Day of the ſeven hath God appointed to be the weekly Sabbath?*

Anſw. From the beginning of the World to the Reſurrection of Chriſt, God appointed the Seventh Day of the Week to be the weekly Sabbath; and the Firſt Day of the Week ever ſince to continue to the end of the World, which is the Chriſtian Sabbath.

Q. 1. *Is the ſeventh Day of the Week always to be kept as holy and the weekly Sabbath unto the Lord?*

A. A Seventh Day in number is always to be kept as holy and the weekly Sabbath, the ſeventh part of our time being God's due, and by vertue of this Commandment to be ſeparated from common uſe, and imploy'd in his Worſhip and more immediate Service every Week; but the ſeventh Day in order from the Creation is not neceſſary always to be obſerv'd as a Sabbath, it being in the power of God, who appointed the Seventh *in Order*, to alter that *Order* at his pleaſure.

Q. 2. *Which Day of the Seven did God at firſt appoint to be the weekly Sabbath?*

A. God did at firſt appoint the Seventh Day *in order* to be the weekly Sabbath; *Six Days ſhalt thou labour, and do all which thou haſt to do, but the ſeventh is the Sabbath of the Lord thy God; in it thou ſhalt not do any work*, &c.

Q. 3. *Wherefore did God appoint the ſeventh Day at firſt to be the weekly Sabbath?*

A. God did at firſt appoint the ſeventh Day to be the weekly Sabbath, becauſe it was the Day of his Reſt from his Works of Creation, that thereon Men might reſt

from their Works, and remember his: *For in six days God made Heaven and Earth, the Sea, and all that in them is, and rested on the seventh day*, &c.

Q. 4. *When did God appoint the seventh day for the Sabbath?*

A. God did appoint the seventh Day to be the Sabbath immediately after the first Creation, *Gen.* 2. 3. *And God blessed the seventh Day, and sanctified it.*

Q. 5. *Was the seventh day observ'd as the weekly Sabbath before God wrote the Commandment for its observation on Tables of Stone in the Mount, which he deliver'd to* Moses?

A. It is more than probable that this seventh Day was observ'd all-along by the true Worshipers of God, as the other Precepts of the Law were observ'd, tho' no mention be made of it in the short History of the affairs of some hundred Years; for *Adam*, who liv'd till the days of *Methuselah*, no doubt, taught his Children this Precept, which he had from God in Paradise; and *Methuselah*, who liv'd till the days of *Shem*, surely did deliver it down to Posterity all the days of the old World; and *Shem*, who liv'd till *Abraham*'s time, and is suppos'd to be *Melchisedeck*, in all probability deliver'd this Precept successively to him in the new World; and as *Abraham* with ease might, so without question he did teach it with other Precepts, to his Children, and they teach it one-another till the time of *Moses*; and *Moses* speaketh to the *Israelites* of the Sabbath, to keep it holy to the Lord on the morrow, *Exod.* 16. 23. as a thing well known to 'em, and of practice among 'em, which was some time before the Lord gave the Law on Mount *Sinai*.

Q. 6. *How long was the 7th day to be observ'd as the Sabbath?*

A. The seventh Day was to be observ'd as the weekly Sabbath from the beginning of the World unto the Resurrection of Christ.

Q. 7. *What Day is to observ'd for the weekly Sabbath, from the Resurrection of Christ?*

A. The first Day of the Week from the Resurrection of Christ is to be observ'd by Christians unto the end of the World, for their weekly Sabbath.

Q. 8. *How could the seventh-day Sabbath be chang'd from the last of seven to the first of seven, when we do not read expressly of any repeal in the Scripture of the last of the seven?*

A. 1. 'Tis one Day of seven which God hath appointed

to

to be the Sabbath, and in the Commandment the Lord doth bleſs and hallow, not the ſeventh day, but the Sabbath-day, which might be on another ſeventh day in order, if God ſhould ſo pleaſe. 2. 'Tis but one day in ſeven which God hath appointed to be the weekly Sabbath, God having both allow'd and appointed the other ſix days of the week for our Labour. 3. God having ſubſtituted or appointed another for to be a holy Sabbath, this ſubſtitution of another doth virtually include in it a repeal of the old Sabbath, that is, in reference to the Time of its obſervation.

Q. 9. *How doth it appear that the firſt Day of the Week is appointed by God to be the weekly Sabbath?*

A. 1. There is a like reaſon for the appointment of the firſt Day as there was for the ſeventh; the reaſon of God's appointing the ſeventh Day, was his reſting from his works of Creation; and there is a like reaſon for appointing the firſt Day, which was the Day of Chriſt's Reſurrection, namely, the Son of God's reſting from his ſuffering works about Man's Redemption, into which Reſt he is ſaid to enter, and which we are more nearly concern'd to remember, *Heb.* 4. 10. *For he that is enter'd into his reſt hath ceaſed from his own works, as God did from his.* 2. The Lord Jeſus hath put his Name upon the firſt Day of the Week, *Rev.* 1. 10. *I was in the Spirit on the LORD's DAY.* There is reaſon to believe that the Lord's Day here ſpoken of was the firſt Day of the Week, becauſe it is a certain determinate Day, and it is ſpoken of as a Day which was well known among Chriſtians by that name; and the firſt Day of the Week being the Day of the Lord's Reſurrection, and whereon Chriſtians us'd to aſſemble themſelves together, had the only reaſon for ſuch denomination. There is alſo reaſon to believe the Lord did put his own Name upon this Day, becauſe none had Authority to put his Name upon any Day but himſelf; and the Apoſtle calling it the Lord's Day by the inſpiration of the Spirit, no doubt but it was the Lord's will it ſhould be ſo call'd, and by conſequence it was his will, that this Day ſhould be us'd and obſerv'd as a holy Day to himſelf. As the ſecond Sacrament is call'd the Lord's Supper, becauſe it was appointed by the Lord, ſo the firſt Day of the Week is call'd the Lord's Day, becauſe it is appointed by the Lord; and this

Day

Day being appointed, no other is to be obſerv'd now as the Chriſtian Sabbath. 3. The appointment of the firſt Day of the Week to be the Sabbath, may be inferr'd from 1 *Cor.* 16. 12. *Now as concerning the Collection for the Saints, as I have given order unto the Churches of* Galatia, *even ſo do ye: Upon the firſt Day of the Week let every one of you lay by him in ſtore as the Lord hath proſper'd him.* The Apoſtle having given order from the Lord, to the Churches of *Galatia* and *Corinth*, and by conſequence the other Churches of the *Gentiles*, for Collections on the Firſt Day of the Week, as God had proſper'd them on other Days, we may infer, this being a Sabbath-day Work, that he had alſo from the Lord given order for the obſervation of this Firſt Day, as the weekly Sabbath. 4. We read of the Diſciples being aſſembled together on the Firſt Day of the Week, and that Jeſus then came amongſt 'em, *John* 20. 19. and that eight days after they met again, which was another firſt day, and Jeſus came to them, *v.* 26. moreover, that it was the practice of Chriſt's Diſciples to meet together to worſhip the Lord, hear the Word, and break Bread, or receive the Sacrament of the Lord's Supper, on the firſt Day of the Week, *Acts* 20. 7. *And on the Firſt Day of the Week when the Diſciples were come together to break* Bread, Paul *proach'd to them*, &c. *Paul* had been with them ſeven days, as *v.* 6. and yet we read of no ſolemn Meeting, but on the firſt Day of the Week, the laſt of the ſeven, wherein he abode with them. It was not on the old Sabbath, the laſt Day of the Week, that the ſolemn Aſſembly for Worſhip was held, but the firſt Day, which, had it not been the Sabbath of the new appointment, and of neceſſary obſervation to Chriſtians, would have been moſt inconvenient for *Paul* to have ſpent in religious Exerciſes till midnight, when the next morning he was to take his Journey. All which being conſider'd, together with the Practice of Chriſtians from the Apoſtle's Days, it may be evident to them that deſire not to cavil, that the Firſt Day of the Week is appointed by the Lord to be the Chriſtian Sabbath.

60 Queſt. *How is the Sabbath to be ſanctified?*

Anſ. The Sabbath is to be ſanctified by a holy reſting all that Day, even from ſuch Worldly Imployments and Recreations as are lawful on other

other Days, and ſpending the whole time in the publick and private Exerciſes of God's worſhip, except ſo much as is to be taken up in the works of Neceſſity and Mercy.

Q. 1. *What is it to ſanctifie the Sabbath?*

A. The Sabbath is ſanctified by God, in his appointing it to be holy; and the Sabbath is ſanctified by Man, in his obſerving and keeping it as holy, *Remember the Sabbath-day, to keep it holy.*

Q. 2. *How are we to obſerve and keep the Sabbath as holy?*

A. We are to obſerve and keep the Sabbath as holy partly by a holy Reſting, partly in holy Exercifes on that Day.

Q. 3. *What are we to reſt from on the Sabbath-day?*

A. We are on the Sabbath-day to reſt, not only from thoſe things which are in themſelves ſinful, which we are bound to reſt from on every Day of the Week, but alſo we are to reſt from thoſe worldly Imployments and Recreations which on the other ſix Days of the Week are lawful, and our Duty; *Six Days ſhalt thou labour and do all thy Work, but the ſeventh Day is the Sabbath of the Lord thy God, in it thou ſhalt not do any Work*, &c.

Q. 4. *May not ſuch Works be done in our particular Callings, on the Sabbath-day, as cannot ſo ſeaſonably and advantageouſly be done on the other Days of the Week?*

A. There is ſome Works in our particular Callings which may ſeem to be moſt ſeaſonable and advantageous on the Sabbath-day, yet 'tis our Duty to reſt from them, and wholly to forbear 'em, ſuch as, 1. killing Beaſts on the Sabbath, to prepare Meat for *Mondays* Market. 2. Ploughing, Sowing, gathering in Corn, making Hay while the Sun ſhines, the Weather beſt ſerving on the Sabbath-day. 3. Selling Fruit or any other Wares on the Sabbath-day, when there may be moſt cuſtom for them. 4. Selling or buying of Fiſh on the Sabbath, which in hot weather might ſtink if kept till *Monday*. Theſe and the like Worldly Imployments we are to forbear by vertue of this Commandment, they being our own Works; and whatever loſs we may ſeem to ſuſtain by ſuch forbearance, be ſure 'tis not comparable unto the loſs of God's Favour, and the wounding of our Conſcience, and the loſs of our Souls for ever, which will be the fruit

of

of living in the breach of God's Law. And if such Works as these must forborn on the Sabbath, much more such Works of our Calling as may be done on the Week-day as well as on the Sabbath, *Neh.* 13. 15, 16, 17, 18. *In those days saw I in* Judah *some treading winepresses on the Sabbath, and bringing in sheaves and lading asses, as also wine, grapes, figs and all manner of burdens, which they brought into* Jerusalem *on the Sabbath-day; and I testified against them in the Day wherein they sold Victuals. There dwelt Men of* Tyre *also therein which brought Fish, and all manner of Ware, and sold on the Sabbath to the Children of* Judah, *and in* Jerusalem. *Then I contended with the Nobles of* Judah, *and said unto them, What evil thing is this that ye do, and prophane the Sabbath-day? Did not your Fathers thus? And did not our God bring all this evil upon us, and upon this City? Yet ye bring more Wrath upon* Israel *by prophaning the Sabbath.*

Q. 5. *May we not lawfully recreate our selves upon the Sabbath-day, especially since the Day is appointed to be a Day of rest from our toiling Labour in the Week?*

A. 1. We may and ought to recreate our Minds on the Sabbath-day in the worship of God, being bound to make in this respect the Sabbath our delight. 2. But we ought to forbear recreating our Minds with carnal Delight, either by words or deeds, which we may do on other days; much more we ought to forbear recreating our Bodies by Sports and Pastimes, tho' after the publick exercise of God's worship be over, *Isa.* 58. 13, 15. *If thou turn away thy foot from the Sabbath, from doing thy pleasure upon my holy Day, and call the Sabbath a delight, the holy of the Lord honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thy own words, then shalt thou delight thy self in the Lord; and I will cause thee to ride on the high places of the Earth, and feed thee with the Heritage of* Jacob *thy Father; for the Mouth of the Lord hath spoken it.*

Q. 6. *Tho' Masters and Governours of Families are bound themselves to rest upon the Sabbath-day, yet may they not command their Children and Servants to work, or permit them to play and take their Recreation?*

A. Indeed the Commandment is principally directed to Masters and Governours of Families; but so, as it doth enjoin them to do what in 'em lieth to hinder Children and

d Servants from the prophanation of the Day by ſervile orking or bodily recreations, and to put them upon the ſervation of this Day of Reſt, *In it thou ſhalt not do any ork; thou, nor thy Son, nor thy Daughter, nor thy Man-rvant, nor thy Maid-ſervant*, &c.

Q. 7. *May not Children or Servants lawfully work or play pon the Sabbath-day, if they be commanded hereunto by eir Parents or Maſters?*

A. Tho' it be the Sin of the Parents or Maſters to com-nand their Children and Servants to work, or any other vay to break the Sabbath, yet it is the Duty of Children nd Servants to diſobey 'em, whatever temporal loſs they ſuſtain by it, they being bound to obey the God of Hea-ven, rather than any Man upon the Earth.

Q. 8. *Is it lawful to dreſs Meat on the Sabbath-day?*

A. Altho' it was the Will of the Lord that the Children of *Iſrael* ſhould neither gather not dreſs the Manna that fell from Heaven on the Sabbath-day, there being ſo much ſervile work to be done about it before 'twas fit to be eat, namely, the grinding it in Mills, or beating it in Mor-tars, and then baking it, which ſervile work is ſtill unlaw-ful, unleſs in caſes of neceſſity; and altho' Fires were for-bidden to be kindled in all their habitations, *Exod.* 35. 3. that is, to forbear worldly Imployment, (as the works for-bidden in the former Verſe were, and this Inſtance is a ſpecial of the general) yet the Scripture doth no where forbid the dreſſing Meat at all for ordinary Food, nor the kindling of Fires for ſuch uſe; but the lawfulneſs of dreſ-ſing Meat may be collected from the Scripture, inaſmuch as our Saviour himſelf was preſent at a Feaſt on the Sabbath day, *Luke* 14. 1. where no doubt Meat was dreſs'd for ſo many Gueſts as were there bidden, and when we are al-low'd to provide Food for Cattle on the Sabbath-day, ſure-ly we may lawfully dreſs Meat for our ſelves.

Q. 9. *What works doth God allow us to do on the Sabbath day, beſides thoſe which he doth principally command us?*

A. The Works which God allows us to do on the Sab-bath-day, beſides what he doth principally command us, are works of neceſſity and mercy, ſuch as eating, drinking, de-fending our ſelves from Enemies, quenching the Fire of Houſes, viſiting the Sick, relieving the Poor, feeding Cattle,

and

and the like, in all which Imployments we ought not to have a reference chiefly to our ſelves, or any temporal Advantage, but to be as ſpiritual as may be in them, *Matt.* 12. 1, 2, 3. *At that time Jeſus went on the Sabbath-day thro' the Corn, and his Diſciples were hungry, and began to pluck the ears of Corn and to eat; but when the* Phariſees *ſaw it they ſaid unto him, Behold thy Diſciples do that which is not lawful to do on the Sabbath-day. But he ſaid unto them, Have ye not read what* David *did*, &c. And *ver.* 7. *If ye had known what this meaneth, I will have Mercy, and not Sacrifice, ye would not have condemn'd the guiltleſs.* And v. 10, 11, 12. *They ſaid unto him, Is it lawful to heal on the Sabbath-day? And he ſaid unto them, What man ſhall there be among you that ſhall have one Sheep, and if it fall into a Pit on the Sabbath-day, will not he lay hold on it and lift it out? How much more then is a Man better than a Sheep? Wherefore 'tis lawful to do well on the Sabbath-day.* Luke 13. 14, 15, 16. *And the Ruler of the Synagogue anſwer'd with indignation, becauſe Jeſus had heal'd on the Sabbath-day. The Lord then anſwer'd him and ſaid, Thou Hypocrite, doth not each one of you on the Sabbath looſe his Ox or his Aſs from the ſtall, and lead him away to watering? And ought not this Woman, being a Daughter of* Abraham, *whom Satan hath bound, (lo, theſe eighteen Years) be looſed from this Bond on the Sabbath-day?*

Q. 10. *What are the holy Exerciſes, or the Works, which we are principally commanded to do on the Sabbath-day?*

A. The holy Exerciſes which we are to be imploy'd in, or the Works which we are principally commanded to do on the Sabbath-day, are the publick and private Exerciſes, eſpecially the publick Exerciſes of God's Worſhip, ſuch as hearing the Word, Prayer, receiving the Sacrament, ſinging of Pſalms in the publick Aſſemblies of God's People, *Iſa.* 66. 23. *And it ſhall come to paſs, that from one Sabbath to another ſhall all Fleſh come to worſhip before me, ſaith the Lord.* Luke 4. 16. *And he came to* Nazareth, *where he had been brought up, and as his cuſtom was, he went into the Synagogue on the Sabbath-day, and ſtood up for to read.* Acts 20. 7. *And upon the firſt Day of the Week, when the Diſciples came together to break Bread,* Paul *preach'd to them.* Pſal. 92. Title, *A Pſalm or Song for the Sabbath-day.*

Q. 11. *How are we to perform theſe publick Exerciſes of God's Worſhip on the Sabbath-day?*

A. We are to perform these publick Exercises of God's Worship on the Sabbath day, 1. With Sincerity, having a single Respect unto the Honour and Glory of God, whose day the Sabbath is, *Isa.* 58. 13. *If thou call the Sabbath holy to the Lord, honourable, and shalt honour him.* 2. With Reverence, and that both of Body and Mind, *Eccl.* 5. 1. *Keep thy foot when thou goest into the house of God.* Isa. 66. 1. *To this Man will I look, even to him that is poor, and of a contrite Spirit, and trembles at my word.* 3. With Diligence and Attention, Acts 16. 13, 14. *And on the Sabbath day we went out of the City by a River side, where Prayer was wont to be made;* and Lydia, *who worshipped God, heard us, whose Heart the Lord open'd, that she attended unto the things which were spoken of by* Paul. 4. With Love and Fervour of Spirit, *Rom.* 12. 11. *Fervent in Spirit, serving the Lord.* 5. With Delight and Joy, Isa. 58. 13. *If thou call the Sabbath a Delight.*

Q. 12. *What are we to do by way of Preparation for the publick Exercises of God's Worship on the Sabbath day?*

A. By way of Preparation for the publick Exercises of God's Worship on the Sabbath day, we are, 1. To remember before the day come, to keep it holy; so as to finish our worldly Business and Employments on the week days, and timely to break off from them on the Saturday Evening, and to take pains to get our Hearts in a readiness for the holy Duties of the Sabbath. 2. In the Morning of the Sabbath, we must begin the day with God, in holy Meditation on the Works of God's Creation, and especially upon the Works of Redemption, which were compleated by Christ's Resurrection upon this day; we must read the Scriptures, and some other good Books, as we have time, for the better fitting us for more publick and solemn Worship; especially we must pray in secret, and in our Families, for God's Presence in his Ordinances, and that God would assist his Ministers, who are his Mouth to us, and ours to him: And that he would assist us in a sincere and hearty Performance of publick Duties, that we may attain more Knowledge, Experience, and Mortification, further degrees of Grace, and more Communion with God.

Q. 13. *What are we to do on the Sabbath day, after the publick Exercises of God's Worship are over?*

A. After the publick Exercises of God's Worship are over,

ver, the Work of the Sabbath is not over, but we must re-
tire to our Families (not seek our Pleasures in the Fields
or in vain Company) and there repeat over what we have
heard, catechise and instruct Children and Servants, sing
Psalms, pray with our Families: And whilst we moderately
make use of any Creature-refreshment, we must discourse of
the Things of God; we ought also to take time in the Even-
ing to retire into secret, and there examine our selves as to
the Carriage of our Hearts before God in the Day; labour
in Meditation to get the Word wrought more throughly
upon our Hearts; we must also endeavour to pour out our
Hearts before God in secret Prayer, humbly confessing Sin,
earnestly and believingly requesting Pardon and further sup-
plies of Grace, and thankfully praising God for all his Mer-
cies, especially for his Son Jesus Christ, and the Gospel Pri-
vileges which we have in and by him. In such variety of
holy Exercises we may spend the whole Sabbath, which
we should make as long as we can, and when the Day is
at an end, we should long for the Sabbath in Heaven,
which will never have an end.

61 Quest. *What are the Sins forbidden in the Fourth Commandment?*

Ans. The Fourth Commandment forbiddeth the omission or careless performance of the Duties requir'd, and the prophaning the Day by Idleness, or doing that which is in it self sinful; or by unnecessary thoughts, words, or works, about our worldly Imployments or Recreations.

Q. 1. *What sorts of Sins are forbidden in the Fourth Commandment?*

A. The Sins forbidden in the Fourth Commandment are either Sins of Omission, or Sins of Commission.

Q. 2. *What Sins of Omission are forbidden?*

A. The Sins of Omission forbidden in the Fourth Commandment are, 1. The Omission of the Duties of the Sabbath; such as neglecting the Works of Necessity or Mercy, when call'd to them; but especially perfecting the publick and private Exercises of God's Worship, and that either in whole or in part; when we forsake the Assem-

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lies of God's People, or omit worshiping God in our Fami-
es, or praying and seeking God in secret upon this Day.
. The omission of the careful performance of the Duties of
he Sabbath, when we are hypocritical, dull, dead, full of di-
ractions, weariness, unwatchful, sleepy, and attend on Ordi-
ances without any Heart or Life; then the Sabbath-day is
he most burthensome of all the Days in the Week to us.
Mat. 15. 7, 8. *Ye Hypocrites, well did* Esaias *prophecy of you,*
aying, This People draw nigh unto me with their mouth, and
onour me with their lips, but their heart is far from me.
Amos 8. 5. *Saying, when will the new Moon be gone, that we*
ay sell Corn, and the Sabbath, that we may set forth Wheat?
Mal. 1. 13. *Ye said also, what weariness is it? And ye have*
uffed at it, saith the Lord of Hosts; and ye have brought
hat which is torn, and the lame, and the sick, thus ye have
rought an Offering; Should I accept this at your hands?

Q. 3. *What Sins of Commission are forbidden in this*
ourth Commandment?

A. The Sins of Commission forbid in this fourth Com-
mandment are, the profaning the Sabbath-day, 1. by Idle-
ess, when we spend the Day, either in whole or in part,
dly, neither working in our Callings, nor imploying our
lves in the Duties of God's Worship, but loyter away that
recious Time in our Houses, or the Fields, either in vain
dle Thoughts, or in vain and idle Discourse, or the like.
. By doing that which is in it self more grosly sinful, as
f instead of going into the House of God to worship, we
hould go to the Tavern or Alehouse on the Sabbath-day
nd be drunk; or go to a base House, or in any House be
anton and unclean; and if on the Sabbath-day, instead
f hallowing, praising God's Name, and praying to him,
e should swear by his Name in our ordinary Discourse,
take his Name in vain; if instead of worshiping God
ith his People, we should persecute them for worshiping
im, or rail at 'em, or scoff and deride 'em because of the
oliness which is in 'em. 3. By unnecessary Thoughts and
ontrivances in worldly affairs, unnecessary Words and Dis-
ourses about earthly imployments, unnecessary Works in
ur particular callings, or by carnal Pleasures and Recrea-
ions which are lawful on other Days: Thus thinking our
wn Thoughts, speaking our own Words, doing our own

Works,

Works, and finding our Pleasures forbidden, *Isa.* 58. 13. *Nor doing thine own Ways, nor finding thine own Pleasures, nor speaking thine own Words.*

62 Quest. *What are the Reasons annex'd unto the Fourth Commandment?*

Ans. The Reasons annex'd unto the Fourth Commandment are, God's allowing us six Days of the Week for our own Imployment, his challenging a special Propriety in the Seventh, his own Example, and his blessing the Sabbath-day.

Q. 1. *How many Reasons are there annex'd unto the Fourth Commandment?*

A. There are four Reasons annex'd unto the Fourth Commandment, the more effectually to induce and perswade us unto the strict Observation of the Sabbath-day.

Q. 2. *What is the first Reason?*

A. The first Reason annex'd to the Fourth Commandment is, God's allowing us six Days for our own Imployment; when he might have taken more time for Himself, he hath taken but one Day in seven, and alloweth us the other six, which is sufficient for the Works of our particular Callings, and any kind of needful Recreations; *Six Days shalt thou labour, and do all which thou hast to do.*

Q. 3. *What is the second Reason?*

A. The second Reason annex'd to the Fourth Commandment is, God's challenging a special Propriety in the seventh Day; the seventh Day or Sabbath being the Lord's which he hath sanctified and set apart from common use to be imploy'd in his Worship, 'tis Theft and Sacrilege to alienate this Day, in whole or in part, to our own use from him, any farther than he doth give us allowance: *But the seventh Day is the Sabbath of the Lord thy God.*

Q. 4. *What is the third Reason?*

A. The third Reason annex'd to the Fourth Commandment is, God's own Example, in resting himself from his Works of Creation on the seventh Day, and therefore he would have us also to rest from the Works of our particular Calling, and sanctifie a Sabbath in imitation of him, *For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day.*

Q. 5. *What is the fourth Reason?*

A. The fourth Reason annex'd to the fourth Command-ent, is, God's blessing the Sabbath day, by vertue whereof e may hope for his Presence with us in the Duties of e day, and receive Blessings from him upon our selves. *herefore the Lord blessed the Sabbath day, and hallowed it.*

63 Quest. *Which is the fifth Commandment?*

Ans. The fifth Commandment is, *Honour thy ather and thy Mother, that thy days may be long n the land which the Lord thy God giveth thee.*

64 Quest. *What is requir'd in the fifth Com-nandment?*

Ans. The fifth Commandment requireth the reserving the Honour, and performing the Du-ies belonging to every one in their places and elations, as Superiours, Inferiours, or Equals.

Q. 1. *What is the subject of this fifth Commandment, or who are the Persons these Duties are requir'd of?*

A. The subject of the fifth Commandment, or the Per-ons of whom the Duties of this Commandment are re-uir'd, are Relations, especially Children, and all Infe-iours, in reference to their Parents and Superiours, and nclusively Superiours in reference to their Inferiours, and Equals also in reference one to another.

Q. 2. *Whom are we to understand by Inferiours?*

A. By Inferiours we are to understand, not only Chil-dren, but also Wives, Servants, People, Subjects, the younger and weaker in Gifts or Graces.

Q. 3. *Whom are we to understand by Superiours?*

A. By Superiours, under the Name of Father and Mo-her, we are to understand not only Parents, but also Husbands, Masters, Ministers, Magistrates; the aged and and stronger in Gifts or Graces.

Q. 4. *Whom are we to understand by Equals?*

A. By Equals we may understand Brethren, Sisters, Kindred, Friends and Acquaintance, between whom there s no great distance or difference in regard of Age, Estate, Place or Dignity.

Q. 5. *What are the Duties of Children to their Parents?*

A. The

A. The Duties of Children to their Parents, comprehended in the general Precept, *Honour thy Father and thy Mother*, are, 1. inward Honour, Reverence, and Estimation. *Mal.* 1. 9. *A Son honoureth his Father.* Lev. 19. 3. *Ye shall fear every man his Father and Mother, I am the Lord your God.* 2. Outward reverent Carriage and Behaviour, *Prov.* 31. 28. *Her Children rise up and call her blessed.* 1 Kin. 2. 19. *The king arose up to meet her, bow'd himself to her, and caused a Seat to be set for the King's Mother, and she sat on his right hand.* 3. Diligent hearkening to their Instructions, *Prov.* 4. 1. *Hear ye Children the Instructions of a Father, and attend to know Understanding.* Prov. 5. 1. *My Son, attend on my Wisdom, and bow thine Ear to my Understanding.* 4. Willing obedience to all their lawful Commands, *Eph.* 6. 1. *Children, obey your Parents in the Lord, for this is right.* Col. 3. 20. *Children obey your Parents in all things, for this is well-pleasing unto the Lord.* 5. Meek and patient bearing their reproofs and corrections, and mending the faults they are reprov'd and corrected for, *Heb.* 12. 9. *We have had Fathers of our flesh, who corrected us, and we gave them reverence.* Prov. 15. 31. *He that heareth Reproof, getteth Understanding.* 6. To follow their reasonable Counsel, in reference to their Calling, Station, Marriage, and any affairs of their Lives, *Exod.* 18. 24. So Moses *hearkned to the Voice of his Father-in-law, and did all that he had said.* Judg. 14. 2. *And he came to his Father and Mother, and said, I have seen a Woman in* Timnah, *get her for me to Wife.* 7. Grateful kindness to them in nourishing, providing for, and bearing with their Infirmities when aged and fallen into want, *Ruth* 4. 15. *He shall be unto thee a restorer of thy Life, and a nourisher of thine Old-age.* Gen. 47. 12. *And* Joseph *nourish'd his Father with Bread.* Prov. 23. 22. *Despise not thy Mother when she is old.*

Q. 6. *What are the Duties of Parents to their Children?*

A. The Duties of Parents to their Children are, 1. Tender love and care of 'em, especially when Infants and helpless, particularly Mothers ought to give suck to their Children if they are able, *Isa.* 49. 14. *Can a woman forget her sucking Child, that she should not have compassion on the Son of her womb?* 2. Training them up in the knowledge of the Scriptures, and Principles of Religion, and giving them good Instructions in the Laws and Ways of the Lord, so soon

they are capable of receiving them, *Eph.* 6. 4. *And you Fathers, bring up your Children in the nurture and admonition of the Lord.* Prov. 22. 6. *Train up a Child in the way he should go, and when he is old he will not depart from it.* 2 Tim. 3. 15. *From a Child thou hast known the Holy Scriptures.* Prayer for them, and good Examples of Holiness, Temperance, and Righteousness unto them. *Job* 1. 5. Job *sent and sanctified them, rose up early in the Morning, and offer'd burnt-offerings according to the number of them all.* Ps. 101. 2. *I will walk within my house with a perfect Heart, I will set no wicked thing before my Eyes.* 4. Keeping them under subjection whilst young, yet requiring nothing of 'em but what is agreeable to the Laws of the Lord, *Luke* 2. 15. *He went down with them, and was subject unto them:* As Children must obey, so Parents must command in the Lord, *Eph.* 6. 1. Encouragement of them by kind looks and speeches and rewards on well-doing, together with discountenance, reproof, and seasonable correction of them for evil-doing: 2 Chron. 21. 20. *And* David *said to* Solomon *his Son, be strong and of good courage,* &c. Prov. 19. 18. *Chasten thy Son whilst there is hope, and let not thy soul spare for his crying.* Pro. 29 15, 17. *The Rod and Reproof give Wisdom, but a Child left to himself brings his Mother to shame. Correct thy Son, and he shall give thee rest, yea, he shall give delight to thy soul.* 6. Provision for them of what is needful for the present; as also laying up for them, according to the proportion of what they have, for the future, 1 *Tim.* 5. 8. If any provide not for his own, especially for those of his own House, he has denied the Faith, and is worse than an Infidel. 2 *Cor.* 12. 14. *For the Children ought not to lay up for the Parents, but the Parents for the Children.* 7. Disposal of 'em to trades, callings and in marriage, when grown up, as may be most for their good, therein using no force, but consulting and considering their Capacity and Inclination. *Gen.* 4. 1, 2. *And* Adam *knew* Eve *his Wife, and she conceiv'd and bare* Cain; *and she again bare his brother* Abel, *and* Abel *was a keeper of sheep but* Cain *was a tiller of the ground.* 1 Cor. 7. 36, 38. But if any man think that he behave himself uncomely towards his Virgin, if she pass the flower of her age, and need so require, let him do what he will he sinneth not, let 'em marry; so then he that giveth her in Marriage doth well.

Q. 7. *What is the Duty of Wives to their Husbands?* A.

A. The duties of Wives to their Husbands, are, 1. Lo[ve] of them above all other persons in the World, *Titus* 2. [4] That they teach the young Women to be sober, to lov[e] their Husbands, to love their Children. 2. Loyalty an[d] Faithfulness, in reference to the Bed and Estate, and a[ll] ny secrets entrusted with them, *Heb.* 13. 4. *Marriage i[s] honourable in all, and the Bed undefiled.* 1 Tim. 3. 11. *Eve[n] so must their Wives be grave, not slanderers, sober, faithfu[l] in all things.* 3. Reverence and fear of offending them, *Eph.* 5. 33. *Let the Wife see that she reverence her Husband.* 4. Subjection to them in things lawful under Christ, *Eph.* 5. 22, 24. *Wives submit your selves unto your Husbands, as unto the Lord. As the Church is subject unto Christ, so let the Wives be to their own husbands in every thing.* 5. Care to please them, suiting themselves to their disposition, and all things to their liking, 1 *Cor.* 7. 21. *She that is married careth for the things of the world, how she may please her husband.* 6. Helping them to bear their burdens, and in making provision in their Family, *Gen.* 2. 18. *And the Lord said, It is not good that the man should be alone, I will make him a help meet for him.* Pro. 31. 27. *She looketh well to the ways of her household, and eateth not the bread of idleness.* 7. Giving ear to, and complying with the counsels of their husbands, if good for their Souls welfare, andeavouring with meekness and wisdom, with kind and loving admonitions, a chaste and sweet conversation, to win their husbands to the ways of God, when they are wicked, 1 *Pet.* 1. 2. *Ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wife, whilst they behold your chast conversation coupled with fear.*

Q. 8. *What are the duties of Husbands to their Wives?*

A. The duties of Husbands to their Wives, are, 1. Most endeared love of 'em, like the love of Christ to his Church, *Eph.* 5. 25. *Husbands love your Wives, even as Christ loved the Church, and gave himself for it.* 2. Dwelling with 'em and that according to knowledge, honouring 'em, and delighting in their company, *Eph.* 5. 31. *For this cause shall a man leave his father and mother, and be joyned to his wife.* 1 Pet. 3. 7. *Husbands dwell with them according to knowledge, giving honour unto the Wife as the weaker Ve[s]sel.*

ful. Prov. 5. 18, 19. *Rejoice with the Wife of thy Youth: Let her be as the loving Hind and pleasant Roe: Let her Breasts satisfie thee at all times, and be thou ravish'd with her Love.* 3. Tenderness towards them, careful to provide Food, Raiment, and all things necessary for them, as for their own Bodies, *Eph.* 5. 28. *So ought Men to love their Wives as their own Bodies: He that loveth his Wife loveth himself, for no man ever hated his own Flesh, but cherisheth it.* 4. Fidelity to them in keeping the Marriage Covenant, so as to forbear the use of any other besides themselves, *Hosea* 3. 3. *Thou shalt not be for another Man, so will I also be for thee.* 5. Protection of them from Injuries, and covering their Infirmities with the Wing of Love, 1 *Sam.* 30. 18. *And* David *rescued his two Wives.* 1 Pet. 4. 8. *For Charity, or Love, shall cover a multitude of Sins.* 6. Care to please them in things lawful, and praising them when they do well, 1 *Cor.* 7. 33. *He that is married careth for the things that are of the world, how he may please his Wife.* 7. Prayer with and for them, counselling, admonishing, and every way helping them, especially in reference to their Souls, walking with them in the Ways and Ordinances of the Lord, 1 *Pet.* 3. 7. *Ye Husbands, dwell with them according to knowledge, as being Heirs together of the Grace of Life, that your Prayers be not hinder'd.* Luke 1. 6. *And they both were righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.*

Q. 9. *What are the Duties of Servants to their Masters?*

A. The Duties of Servants to their Masters are. 1. Honour of their Masters in Heart and Behaviour, *Mal.* 1. 6. *A Servant honoureth his Master.* 1 Tim. 6. 1. *Let as many Servants as are under the Yoke, count their own Masters worthy of all honour.* 2. Service of them with diligence, willingness, and in obedience to Christ, *Eph.* 6. 5, 6, 7. *Servants, be obedient unto them that are your Masters according to the Flesh, with fear and trembling, in singleness of heart, as unto Christ: Not with Eye-service, as men-pleasers, but as the Servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to man.* 3. Faithfulness to them in their Estate and any trust committed to 'em, with endeavours to please them in all things, *Tit.* 2. 9, 10. *Exhort Servants to please their own Masters well in all things, shewing all good fidelity, that they may adorn the Doctrine of God our*

Saviour in all things. 4. Meekneſs and Patience under reproof and ſtroaks, and that not only when they do deſerve them, but alſo when they are innocent, 1 Pet. 2. 18, 19. *Servants be ſubject to your Maſters with all fear, not only to the good and gentle, but alſo to the froward, for this is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it if when ye be buffeted for your faults, ye ſhall take it patiently? But if when ye do well, and ſuffer for it, ye take it patiently, this is acceptable with God.*

Q. 10. *What are the Duties of Maſters to their Servants?*

A. The Duties of Maſters to their Servants are, 1. Wiſdom and Gentleneſs in their Guidance and Government of their Servants, and acceptance of their diligence and willingneſs in their ſervice, not threatning for every fault, remembring alſo that they are Servants of Chriſt, and have many faults to be cover'd, *Eph.* 6. 9. *And ye Maſters, do the ſame things unto them, forbearing threatning, knowing that your Maſter is in Heaven, and there is no reſpect of Perſons with him.* 2. Proviſion of convenient and ſufficient Food for them, Prov. 27. 27. *Thou ſhalt have enough for thy Food, for the Food of thy Houſhold, and for the maintenance of thy Maidens.* 3. Payment of their Wages in full, at the promis'd time, Col. 4. 1. *Maſters, give unto your Servants that which is juſt and equal.* Deut. 24. 14, 15. *Thou ſhalt not oppreſs an hired ſervant, at his day thou ſhalt give him his hire, for he is poor, and ſetteth his heart upon it, leſt he cry againſt thee to the Lord, and it be ſin to thee.* 4. Reproof of them for Sin, and Correction of them with more than Words for ſome faults, *Pr.* 29. 19. *A Servant will not be corrected by Words; for tho' he underſtand, he will not anſwer.* 5. Inſtruction of them in the ways of God, worſhipping God with them; allowance of Time every day for worſhipping God by themſelves, reſtraining them as much as they can from every Sin, eſpecially from external breach of the Sabbath; Exhortation and Perſwaſion of them unto the Obedience and Service of the Lord, and therein to be examples unto, and companion with them, *Gen.* 16. 19. *I know him, that he will command his Houſhold, and they ſhall keep the ways of God.* Joſh. 24. 15. *As for me and my Houſe, we will ſerve the Lord.* Acts 13. 2. *A devout man, and one that fear'd God with all his Houſe.*

Q. 11. *What are the Duties of People to their Miniſters?*

A. The Duties of People to their Miniſters are, 1. High Eſtimation of them, and endeared Love to them, for their Works ſake, 1 *Theſſ.* 5. 12, 13. *And we beſeech you, Brethren, to know them which labour among you, and are over you in the Lord; and to eſteem them very highly in Love, for their Works ſake.* Gal. 4. 14, 15. *Ye receiv'd me as an Angel of God, even as Chriſt Jeſus; for I bear you record, that if it had been poſſible, you would have pluck'd out your own Eyes and given them to me.* 2. Diligent attendance upon the Word preach'd, and other Ordinances adminiſtred by them, Luke 10. 19. *He that heareth you heareth me.* 3. Meek and patient ſuffering the Word of Reproof, and ready Obedience to the Word of Command, which Miniſters ſhall from the Scriptures make known to them, with ſubmiſſion to the Diſcipline entruſted by the Lord, *Jam.* 1. 21. *Receive with meekneſs the engrafted Word,* &c. Heb. 13. 17. *Obey them that have rule over you, and ſubmit your ſelves, for they watch for your Souls.* 4. Communicating to them of their Temporals, 1 *Cor.* 9. 14. *The Lord hath ordain'd, that they that preach the Goſpel ſhould live of the Goſpel.* Gal. 6. 6. *Let him that is taught in the Word communicate unto him that teacheth, in all good things.* 5. Prayer for them, Rom. 15. 13. *Now I beſeech you, Brethren, for the Lord Jeſus Chriſt's ſake, and for the Love of the Spirit, that ye ſtrive together with me in your Prayers to God for me.* 1 Theſ. 5. 15. *Brethren, pray for us.* 6. Shutting their Ear againſt Reproaches and Slanders, believing nothing without Proof, and ſtanding up in their Defence againſt an ungodly World, and many falſe Brethren, and rotten-hearted Hypocrites, who are made uſe of by the Devil to caſt dirt upon them, might be kept either from hearing them, or receiving Benefit by their Doctrine, and ſo be either drawn to Ways of Error, or harden'd in Ways of Profaneneſs, 1 *Tim.* 5. 19. *Againſt an Elder receive not an Accuſation, but before two or three Witneſſes.*

Q. 12. *What are the Duties of Miniſters to their People?*

A. The Duties of Miniſters to their People, are, 1. Dear and tender Love to their Souls, 1 *Theſ.* 2. 7, 8. *We were gentle amongſt you, as a Nurſe cheriſheth her Children; ſo being affectionately deſirous of you, we were willing to have imparted to you not the Goſpel only, but alſo our Souls,*

because ye were dear unto us. 2. Diligent, sincere, and frequent preaching the Word to them, with administration of all Ordinances, 1 *Thess.* 2. 3, 4. *For our Exhortation was not of deceit or in guile; but as we were allow'd of God to be put in trust with the Gospel, even so we speak; not as pleasing Men, but God, which tryeth our Hearts.* 2 Tim. 4. 2. *Preach the Word, be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and Doctrine.* 3. Watchfulness over them, with cheerfulness, 1 *Pet.* 5. 2. *Feed the Flock of God which is amongst you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.* 4. Prayer for them, and Praise for the Grace of God in them, *Eph.* 1. 15, 16. *Wherefore I also, after I heard of your Faith in the Lord Jesus Christ, and love unto all Saints, cease not to give Thanks for you, making mention of you in my Prayers.* 5. Shewing themselves an Example of Holiness and good works to them, *Tit.* 2. 7. *In all things shewing thy self a pattern of good works.* 1 Tim. 4. 14. *Be thou an Example of the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity.*

Q. 13. *What are the Duties of Subjects to their Magistrates?*

A. The Duties of Subjects to their Magistrates are, 1. High Estimation and Honour of them, 1 *Pet.* 2. 17. *Fear GOD, honour the King.* 2. Subjection to them, and Obedience to their Laws, so far as they are not contrary to the Laws of Christ, *Rom.* 13. 1. *Let every Soul be subject unto the higher Powers.* 3. Ready payment of their Dues, *Rom.* 13. 7 *Render to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom.* 4. Defence of them in Danger, 1 *Sam.* 26. 15. *Wherefore hast thou not kept thy Lord the King? For there came in one to destroy the King thy Lord.* 5. Prayer and Thanksgiving for them, 1 *Tim.* 2. 1, 2. *I exhort that Prayers and giving of Thanks be made for all men, for Kings, and for all that are in Authority, that we may lead a quiet and peaceable life, in all godliness and honesty.*

Q. 14. *What are the Duties of Magistrates to their Subjects?*

A. The Duties of Magistrates to Subjects are, 1. Government of them under Christ, with Wisdom, Justice, and Clemency, endeavouring above all things to promote the Interest of Religion amongst them, 2 *Chron.* 1. 10. *Give me Wisdom and Knowledge, that I may go out and come*

come in before this People. Chap. 2. 1. *And* Solomon *determined to build a House for the Name of the Lord, and an House for his Kingdom.* 2. Making good Laws for the benefit of their Subjects, and appointing faithful Officers with charge of due execution of them, 2 *Chron.* 19. 5, 6, 7. *And he set Judges in the Land, and said, Take heed what ye do, for ye judge not for Man, but for the Lord; for there is no Iniquity with the Lord our God, nor respect of Persons, nor taking of Gifts.* 3. Care of the common Safety of their Subjects, 2 *Chr.* 17. 12. *And* Jehoshaphat *reign'd in his stead; and he placed Forces in all the fenced Cities of* Judah, *and set Garrisons in the Land of* Judah. 4. Encouragement of them that do well, by their Example, Countenance, and Rewards; together with Discouragement and Punishment of evil-doers, 1 *Pet.* 2. 14. *Governours are for the punishing of evil-doers, and for the praise of them that do well.*

Q. 15. *What are Duties of the younger and inferiour in Gifts and Graces, to the aged and superiour?*

A. The Duties of the younger and inferiour in Gifts and Graces to the aged and superiour are, 1. To rise up before them, and give place to them with Reverence and Respect, *Lev.* 19. 32. *Thou shalt rise up before the hoary Head, honour the Face of the old man, and fear thy God.* 2. Humble submission to them, so as to follow their wise Counsels, 1 *Pet.* 5. 5. *Likewise ye Younger, submit your selves unto the Elder.* 3. Imitation of them in their Graces and holy Conversation, 2 *Cor.* 11. 1. *Be ye also followers of me, even as I also am of Christ.*

Q. 16. *What are the Duties of the aged and superiour in Gifts and Graces, unto the younger and inferiour?*

A. The Duties of the aged and superiour in Gifts and Graces, unto the younger and inferiour are, 1. To adorn their Old-age, and shew forth the power of their Grace in a holy and exemplary Conversation, *Tit.* 2. 2. *That the aged Men be sober, grave, temperate, sound in Faith, in Charity, in Patience: The aged Women likewise, that they be in Behaviour as becometh Holiness, teachers of good things.*

Q. 17. *What are the Duties of Equals, one to another?*

A. The Duties of Equals one to another are, 1. To live in peace with, and sincere love one to another, preferring each other in Honour, 1 *Thess.* 5. 13. *Be at peace among your*

selves. Rom. 12. 9, 10. *Let love be without dissimulation: Be kindly affection'd one to another, with brotherly love in honour preferring one-another.* 2. To be pitiful, courteous and affable, ready to promote one-another's good, and to rejoice therein, 1 *Pet.* 3. 8. *Love as Brethren, be pitiful, be courteous.* 1 Cor. 19. 24. *Let no man seek his own, but every man another's wealth.* Rom. 12. 15. *Rejoice with them that rejoice.*

62 Quest. *What is forbidden in the Fifth Commandment?*

Ans. The Fifth Commandment forbiddeth the neglecting of, or doing any thing against the Honour and Duty which belongs to every one in their several Places and Relations.

Q. 1. *How many ways may we sin against the Fifth Commandment?*

A. We may sin against the Fifth Commandment two ways, 1. By neglect of the Duties therein prescrib'd. 2. By doing any thing against the Honour which belongeth unto every one in their several Places and Relations.

Q. 2. *What are the sins of the Children against their Parents?*

A. The Sins of Children against their Parents are, 1. Irreverence towards them, and any way dishonouring them either in Speech or Behaviour, Deut. 27. 16. *Cursed be he that setteth light by his Father or Mother; and all the People shall say Amen.* Prov. xx. 20. *Whoso curseth his Father or Mother, his Lamp shall be put out in obscure darkness.* 2. Disobedience to their Commands, *Prov.* 30. 17. *The Eye that mocketh his Father, and despiseth to obey his Mother, the Ravens of the Valeys shall pick it out, and the young Eagles shall eat it.* 3. Unteachableness, and refusal of Instruction, *Prov.* 8. 23. *Hear Instruction, and be wise, refuse it not.* Pro. 5. 11, 13. *And thou mourn at last, and say, How have I hated Instruction, and have not obey'd the voice of my teachers!* 4. Stubborness & Incorrigibleness under their reproof and correction, 1 *Sam.* 2. 23. *And he said, Why do ye such things? I hear of your evil dealings; notwithstanding they hearken'd not to the voice of their Father.* 5. Wastfulness of their substance, Unthankfulness for their care and favours, or any ways Unkindness to them, especially when they are aged and in distress, *Prov.* 19. 26. *He that wasts his Father, and chaseth away his Mother, is a son*

that

that causeth shame, and bringeth reproach. Pro. 22. 21. *Despise not thy Mother when she is old.* 6. Disposal of themselves to Callings, or in Marriage, without their Consent or Advice, Gen. 26. 34, 35. *And* Esau *was forty Years old when he took to wife* Judith *the Daughter of* Beeri *the* Hittite, *and* Bathshemath *the Daughter of* Elon *the* Hittite; *which were a grief of mind unto* Isaac *and* Rebecca.

Q. 3. *What are the Sins of Parents against their Children?*

A. The Sins of Parents against their Children are, 1. want of natural affection and tenderness towards them, especially when Infants, or sick and helpless, *Rom.* 1. 31. *Without natural affection.* Job 39. *She is hardned against her young ones as tho' they were not hers.* 2. Too fond Love, giving them their wills, and subjecting themselves thereto; together with partial love, and that expressing it self more to the less deserving, and less to the more deserving. 3. Neglect of their Souls, to give them Instruction, seasonable and needful Correction; as also neglect of their Bodies, to make convenient Provision for 'em, *Prov.* 13. 24. *He that spareth his Rod hateth his Son.* 1 Tim. 5. 8. *If any provide not for his own he is worse than an Infidel.* 4. Cruelty towards 'em, and unreasonable provoking them to anger, *Eph.* 6. 4. *Ye Fathers, provoke not your Children to wrath.* Col. 3. 21. *Fathers, provoke not your Children to wrath, lest they be discourag'd.* 5. Encouragement of them, either by their Commands or Example in ill doing; or Discouragement of them, either by their Prohibition, or Frowns and Displeasure in well-doing. 6. Opposition of that which is really for their good, either in reference to their Calling or Marriage.

Q. 4. *What are the Sins of Wives against their Husbands?*

A. The Sins of Wives against their Husbands are, 1. want of that due Reverence and Honour and endeared Love which they should have for their Husbands above all others, 2 *Sam.* 6. 16. *And* Michal *saw* David *dancing before the Lord, and she despis'd him in heart.* 2. Infidelity in breaking the Marriage Covenant, or revealing any Secrets committed by their Husbands to them, *Prov.* 2. 16, 17. *To deliver thee from the strange Woman, who forsaketh the Guide of her Youth, and forgetteth the Covenant of her God.* 3. Pride, and profuse spending and wasting their Estates in costly Cloaths beyond their degree, or any other ways, 1 *Pet.* 3. 3. *Whose Adorning let it not be*

that outward adorning of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel. 4. Unſubjection unto, and Imperiouſneſs over their Husbands, as if they were their Foot, and not their Head to rule over them; and this accompanied with frowardneſs and a contentious Spirit, diſturbing their Husbands with their evil Speeches and Clamours, *Prov.* 19. 13. *The Contentions of a Wife are a continual dropping.* 5. Evil Surmiſings and Suſpicions of their Husbands without reaſon, unkind Behaviour towards them, whatſoever Kindneſſes they receive from them; fooliſh ſpeaking of their Faults before others, to their provocation, inſtead of loving and meek Admonitions when they are alone, to their amendment. 6. Deafning their Ear to the loving Counſels and faithful Reproofs of their Husbands for their Souls good, growing the worſe in, and not the better thereby.

Q. 5. *What are the Sins of Husbands againſt their Wives?*

A. The Sins of Husbands againſt their Wives are, 1. want of that endeared Love and Kindneſs which is due to their Wives, bitter Speeches, unreaſonable Jealouſies, Revilings and Rage at their Advice, eſpecially when it is loving and meek, and for the real good of Body or Eſtate, or Name, or Soul; *Col.* 3. 19. *Husbands love your wives, and be not bitter againſt them.* 2. Unfaithfulneſs unto their Wives, and that either in reference to their Bodies by Adultery, or in reference to their Souls by neglect of ſuch Advice, Reproof, or Inſtruction, as may be for their Soul's good, eſpecially by drawing them unto Sin, to their Soul's ruine, Mal. 2. 14. *The Lord hath been a witneſs between thee and the Wife of thy Youth, againſt whom thou haſt dealt treacherouſly; yet is ſhe thy Companion, and the wife of thy Covenant.* Jer. 44. 15, 16. *Then the Men which knew that their wives had burnt Incenſe unto other Gods anſwer'd, As for the word which thou haſt ſpoken unto us in the Name of the Lord, we will not hearken unto thee.*

Q. 6. *What are the Sins of Servants againſt their Maſters?*

A. The Sins of Servants againſt their Maſters are, 1. Diſobedience to their lawful Commandments, or unwilling Obedience, or Eye-ſervice of them only, neglecting their Buſineſs when their Backs are turn'd, *Col.* 3. 22, 23. *Servants, obey your Maſters in all things, not, with Eye-ſervice,*

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as men-pleasers, but in sincerity of Heart, fearing God; and whatsoever ye do, do it heartily, as unto the Lord. 2. Dishonouring them by reviling Speeches to them, or reproachful Speeches, or by any kind of rude and saucy Behaviour before them. 3. Lying, or any ways dissembling with them, wronging, or defrauding of them in their Estates; *Psal.* 101. 7. *He that worketh Deceit shall not dwell within my House; he that telleth Lyes shall not tarry in my sight.* 4. Repining at their Provisions without cause, impatience, anger, discontent, surliness, and answering again when reprov'd for their Faults, *Titus* 2. 9. *Not answering again.* 5. Receiving no Instruction from them; withdrawment from, or negligent and sleepy attendance upon Family-worship.

Q. 7. *What are the Sins of Masters against their Servants?*

A. The Sins of Masters against their Servants, are, 1. Requiring and commanding them to do any thing which is in it self sinful, or encouraging them by their Example so to do, *Isa.* 37. 4. *It may be the Lord will hear the words of* Rabshakeh, *whom his Master hath sent to reproach the Living God.* 2. Requiring their whole time for themselves, and not allowing them sufficient time for the Refreshment of Nature, and the Worship of God. 3. Proud imperious Carriage towards them, ruling over them with severity and continual chiding and threatning; discontent and dissatisfaction with all their willing Endeavours to do them Service; too eager insisting upon, and too frequent upbraiding them with their Faults, *Ephes.* 6. 9. *Forbearing threatning.* 4. Niggardly pinching and withholding from them convenient Food, or things needful for them when they are sick, as also keeping back from them their due Wages, *James* 5. 4. *Behold, the Hire of the Labourers which have reap'd down your Fields, which is of you kept back by fraud, cryeth.* 5. Neglect of their Souls, and of Family-worship with them, *Jer.* 10. 25. *Pour out thy Fury upon the Families that call not upon thy Name.*

Q. 8. *What are the Sins of People against their Ministers?*

A. The Sins of People against their Ministers, are, 1. Hatred and Persecution of them, either with Hand or Tongue, making slanders, or taking them up without proof, and no ways esteeming and honouring of them as Ministers of Christ, and Ambassadors sent from Heaven to them,

Joh. 3. 10. *I will remember his deeds which he doth, prating against us with malicious words.* 2 Cor. 10. 10. *His letters (say they) are weighty and powerful, but his bodily presence is weak and his speech contemptible.* Luk. 10. 16. *He that despises you despiseth me.* 2. Forbearing to hear them thro' an itching Ear, slightness of Spirit in hearing, and any ways grieving of them by their unbelief, hardness of heart, unfruitfulness, divisions amongst themselves, unstedfastness and unsuitable Conversation to the Gospel, which their Ministers do Preach amongst them, 2 Tim. 4. 3, 4. *For the time will come when they will not endure sound Doctrine, but after their own lusts shall heap up to themselves Teachers, having itching ears: And they shall turn away their ears from the Truth, & shall be turned unto Fables.* Mar. 4. 5. *He looked about with anger, being griev'd for the hardness of their Hearts.* 2 Cor. 2. 4. *Out of much affliction and anguish of Heart I wrote to you with many tears.* 3. Restraining Prayer for them, denial of required submission and obedience unto them, withholding due maintenance from them, or any ways neglecting the duties of the People to their Ministers.

Q. 9. *What are the sins of Ministers against their People?*

A. The sins of Ministers against their People, are, 1. Want of sincere & tender love to their Souls, seeking more to receive earthly gain from them, than to do any good to them. 2 Cor. 12. 14. *I seek not yours, but you.* Isa. 56. 10, 11. *His Watchmen are blind, they are greedy Dogs which can never have enough: They look every one for his Gain from his Quarter.* 2. Negligence in their Prayers and Studies for them, and in Preaching the Word to them, 1 Tit. 4. 13, 14. *Give attendance to Reading and Exhortation, and Doctrine; Neglect not the Gift that is in thee, which was given thee by Prophecy, with the laying on of the hands of the Presbytery.* 3. Unwatchfulness over them, unprofitableness in their Discourse amongst them, unsuitableness of Conversation unto their Doctrin and Profession, unteaching that by their Lives which they teach in their Pulpits. 4. Corrupting the Word they preach, and infecting the minds of their People with Erroneous Opinions, 2 Cor. 2. 17. *We are not as many which corrupt the Word of God.*

Q. 10. *What are the sins of Subjects against their Magistrates?*

A. The sins of Subjects against their Magistrates are, 1. Rebellion

1. Rebellion againſt them, and any Treaſonable ſeeking their overthrow and ruin, *Prov.* 17.11. *An evil man ſeeketh only Rebellion, therefore cruel Meſſengers ſhall be ſent againſt him.* 2. Unſubjection and Diſobedience unto their good and righteous Laws, *Rom.* 13.5. *Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake.* 3. Neglecting of Prayer for them, and inſtead thereof, ſpeaking evil of them, 2 *Pet.* 2.10. *Preſumptuous are they, ſelf-will'd, they are not afraid to ſpeak evil of Dignities.* 4. Reviling Speeches to them, and irreverent Behaviour before them, *Exod.* 22.28. *Thou ſhalt not revile the Gods, nor curſe the Ruler of thy People.* 2 Sam. 24.20. *And* Araunah *went out, and bow'd himſelf before the King.* 5. Denial of their juſt Dues, and any ways defrauding them, *Rom.* 13.8. *Owe no man any thing.*

Q. 11. *What are the ſins of Magiſtrates againſt their Subjects?*

A. The Sins of Magiſtrates againſt their Subjects are, 1. Making Laws which are contrary to the Laws of GOD, Dan. 6. 12. *Haſt thou not ſign'd a Decree, that every Man that ſhall ask a Petition of any God or Man within thirty days, ſave of thee, O King, ſhall be caſt into the Den of Lions?* 2. Oppreſſion, Tyranny, and Cruelty in their Government, Prov. 28. 15, 16. *As a roaring Lion, and ranging Bear, ſo is a wicked Ruler over the People. The Prince that wanteth Underſtanding is alſo a great Oppreſſor; but he that hateth Covetouſneſs ſhall prolong his days.* 3. Seeking their own Intereſt rather than the Intereſt of the Commonwealth. 4. Diſcountenance and Diſcouragement of the Good and Righteous, together with Encouragement and Preferment of the Wicked and Unrighteous. 5. Unſubjection to the Laws of God themſelves, and by their evil Example encouraging others to do the like, *Prov.* 28.8. *The wicked walk on every ſide, when the vileſt Men are exalted.*

Q. 12. *What are the Sins of the younger and weaker in Gifts and Graces, againſt them that are aged and ſtronger?*

A. The Sins of the younger and weaker in Gifts and Graces, againſt them which are aged and ſtronger, are, 1. A proud Conceit of Wiſdom and Worth in themſelves, beyond their betters, with a deſpiſing of them in their Hearts, and judging of them for making uſe of their own liberty, 1 *Tim.* 3.6. *Not a Novice, leſt being lifted up with pride, he fall into the Condemnation of the Devil.* Rom. 14. 30.

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Let not him that eateth not judge him that eateth. 2. A rude and undecent taking place of them, or any ways irreverent carriage towards them, *Lu.* 19. 8, 9. *Sit not down in the highest room, lest a man more honourable than thou be bid, and he say, give this man place.* 3. A masterly Spirit, & stiff will, which will not yield to their counsels and advice for their good.

Q. 13. *What are the sins of the aged and stronger in Gifts and Graces, against the younger and weaker?*

A. The sins of the aged and stronger in Gifts and Graces, against the younger and weaker, are, 1. Giving them evil Examples of Unholiness, Covetousness, Unrighteousness, Intemperance, or any Wickedness. 2. Contemptuous carriage towards them, or not giving due encouragement unto good beginnings. 3. Not bearing with their weakness, and despising of them because of their infirmities, *Rom.* 15. 1. *We then that are strong ought to bear the infirmities of the weak, and not to please our selves.* Rom. 14. 3. *Let not him that eateth, despise him that eateth not.*

Q. 14. *What are the sins of Equals, one against another?*

A. The sins of equals one against another, are, 1. Hatred, Envy, Malice, inordinate Anger, and evil speaking either to, or of one another, and any ways injuring, defaming and dishonouring each other, *Eph.* 4. 31, 32. *Let all bitterness and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; and be kind one to another, tender-hearted, forgiving one another.* 2. Instead of provoking one another unto Love and good Works, or yielding unto one anothers enticements unto sin, *Heb.* 10. 24. *Let us consider one another, to provoke unto love, and good works.* Pr. 1. 10. *My Son, if sinners entice thee, consent thou not.* 3. A private contracted selfish spirit, which keepeth them from any cordial and diligent seeking one another's good, unless their own private Interest be promoted thereby, 1 *Cor.* 10. 24. *Let no man seek his own, but every man anothers.*

66 Quest. *What is the reason annexed to the Fifth Commandment?*

A. The reason annext to the fifth Commandment is, A promise of long Life & Prosperity (as far as it shall serve for God's Glory, & their own Good) to all such as keep this Commandment.

Q. 1.

Q. 1. *What is the Promiſe it ſelf, which is annexed for the encouragement of thoſe that keep this Fifth Commandment?*

A. The Promiſe, it ſelf, which is annexed for the encouragement of them that keep this Fifth Command, is, the Promiſe of long life; and this is the firſt particular Commandment with Promiſe, *Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.* Eph. 6. 2. *Honour thy Father and thy Mother (which is the Firſt Commadment with promiſe.)*

Q. 2. *How is the fifth Commandment the firſt Commandment with promiſe, when there's a Promiſe of God's ſhewing mercy unto thouſands, annex'd to the ſecond Commandment?*

A. The Promiſe of God's ſhewing mercy unto thouſands annex'd to the ſecond Commandment hath not a reſpect unto that Commandment only, but is made to thoſe that love God, and, with that, keep all his other Commandments; whereas this Promiſe of long Life is particularly applied unto the keepers of this fifth Commandment.

Q. 3. *What is included in this Promiſe of long Life?*

A. This Promiſe of long Life doth include not only the continuance of Life for a long time, which may be ſo accompanied with miſeries, that Death may be more deſirable, but alſo includes the bleſſing and proſperity of Life; Eph. 6. 2, 3. *Honour thy Father and thy Mother, that it may be well with thee, and that thou maiſt live long on the Earth.*

Q. 4. *Do all thoſe then that honour their Parents live long and proſper upon the Earth?*

A. 1. Many that honour their Parents, and are faithful in all relative Duties, do attain long Life and Proſperity in the World, by vertue of this Promiſe; and thoſe that do otherwiſe, are many of 'em cut off in their Youth or in the midſt of their days, bringing the Curſe of Poverty and Want on themſelves while they live: yet withal we may obſerve that temporal Promiſes and Judgments were fulfill'd more in the Letter formerly, in the Old Teſtament times, than in the latter Goſpel-days, wherein they are often exchang'd into ſpiritual. This Promiſe is to be underſtood with this exception, ſo far as it may ſerve for God's Glory, and the Good of thoſe that keep this Commandment; and oftentimes God is glorified, and they are benefited, when they are exerciſed with affliction; and

God

God sees it best to take some of 'em home in their youth or strength of their years to himself, to hide 'em from the miseries that befal them that survive, and instead of long life on Earth, he giveth 'em eternal life in Heaven, *Psal.* 119. 7. *It is good for me that I have been afflicted, that I might learn thy statutes.* Isa. 57. 1. *The righteous perisheth, and merciful men are taken away from the evil to come.* 1 Joh. 2. 25. *This is the promise that he hath promised us, even eternal life.*

67 Quest. *Which is the Sixth Commadment?*

Answ. The Sixth Commandment is, *Thou shalt not kill.*

68 Quest. *What is requir'd in the Sixth Commandment?*

Answ. The Sixth Commandment requireth all lawful endeavours to preserve our own Life, and the Life of others.

Q. 1. *What doth the Sixth Commandment respect?*

A. The Sixth Commandment doth respect our own, and others Life.

Q. 2. *What doth the Sixth Commandment require, in reference to our own Life.*

A. The Sixth Commandment doth require in reference unto our own Life, all lawful endeavours for the preservation of it.

Q. 3. *May we not deny Christ and his Truths, for the preservation of our Life, if we should certainly lose our Life for owning and acknowledging them?*

A. The denial of Christ and his Truths is an unlawful means for the preservation of our Life, and therefore not to be used; and the saving our Life this way, is the way to lose our Life and our Souls for ever, *Mat.* 33. *Whosoever shall deny me before men, him also will I deny before my Father which is in Heaven.* Mat. 16. 25. *Whosoever will save his life shall lose it. What is a man profited if he should gain the world and lose his own soul?*

Q. 4. *May we not in any case endeavour the saving of our life by a lye, as* Isaac *did at* Gerar, *when he said his Wife was his Sister, lest the men of the place should kill him for his Wife's sake?* Gen. 26. 8.

A. The

A. The Apoſtle doth anſwer this caſe, *Rom.* 3. 8. *We be slanderously reported, that we ſay, Let us do evil that good may come, whoſe damnation is juſt.* 2. Therefore the lye of *Iſaac* to preſerve his life was his ſin, and offenſive to God, and no more to be approv'd than *David's* Adultery, which the Scripture records, not for Imitation, but Caution.

Q. 5. *May we not defend our life againſt any that aſſault us on the Sabbath, tho' we intermit God's worſhip by it?*

A. Though ſins ought not to be committed whatever good might come thereby, negative Precepts binding at all times, yet poſitive Precepts binding always, but not to all times, Duties may be intermitted at ſome time without ſin, and God doth diſpenſe with his Worſhip on this day, when it is neceſſary we ſhould be employed otherwiſe in the defence of our life againſt a publick Enemy.

Q. 6. *What are the lawful endeavours which we ought to uſe for the preſervation of our life?*

A. The lawful endeavours we ought to uſe for the preſervation of our life, are, 1. Defence of our ſelves with Arms and Weapons, againſt the violence of thoſe that ſeek to murder us, *Luke* 22. 36. *He that hath no ſword, let him ſell his garments and buy one.* 2. Defence of our ſelves *with Cloaths*, and in *Houſe*, againſt the violence of the weather and cold, *Prov.* 31. 12. *She is not afraid of the ſnow for her houſhold: For all her houſhold are cloathed with ſcarlet.* 3. The nouriſhing and refreſhing our Bodies in a ſober and moderate uſe of meat, drink and ſleep, *Eph.* 5. 29. *For no man hateth his own fleſh, but nouriſheth and cheriſheth it.* 1 Tim. 5. 23. *Drink no longer water, but uſe a little wine for thy ſtomachs ſake, and thine often infirmities.* Jo. 11. 12. *If he ſleep he ſhall do well.* 4. The exerciſing our Bodies with labour and moderate recreation, *Eccleſ.* 5. 12. *The ſleep of a labouring man is ſweet.* Eccl. 8. 1, 4. *To every thing there is a ſeaſon, and a time to every purpoſe under the ſun: A time to weep, and a time to laugh, a time to mourn and a time to dance.* 5. The uſe of Phyſick to remove ſickneſs, and the recovery of health, *Mat.* 9. 12 *They that are whole need not a Phyſician, but them that are ſick.* 6. Patience, peaceableneſs, contentment, chearfulneſs, and the moderate exhilarating our Spirits with God's Gifts, eſpecially rejoycing in the Giver, and uſing all good means to get and keep

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our Mind and Heart in good temper, which doth much tend to the preſervation of our health, and a good temper alſo in our Body, *Prov.* 17. 22. *A merry Heart doth good like a medicine, but a broken Spirit dryeth the Bones.*

Q. 7. *What doth the ſixth Commandment require in reference to the Life of others?*

A. The ſixth Commandment doth require in reference to the Life of others, all lawful Endeavours to preſerve others Life.

Q. 8. *May no Lye be made uſe of, to preſerve the Life of others, eſpecially if they be God's People, and their Life be unjuſtly ſought by God's Enemies; as* Rahab *by a Lye ſav'd the Lives of the* Iſraelites *in her Houſe, for which ſhe is recorded with Commendation, and her ſelf and her Houſe were ſav'd, when all the Cities beſides were deſtroy'd?*

A. 1. No Lye muſt be us'd on this or any account, the loſs of the Lives of the Righteous not being ſo evil as the leaſt evil of Sin. 2. *Rahab* was commended and ſpar'd for her Faith, becauſe of the Promiſe the *Iſraelites* made to her; not becauſe of her Lye, which was her Sin, which Sin, without a Pardon, would have been puniſh'd in Hell, *Heb.* 11. 31. *By Faith the harlot* Rahab *periſh'd not with them that believ'd not, when ſhe had receiv'd the Spies with Peace.*

Q. 9. *How may and ought we to endeavour the preſervation of others Lives?*

A. 1. Such as are Magiſtrates, Judges, and have Power in their hand, ought to defend the Innocent when oppreſt, and in danger of loſing their Livelihood, eſpecially when in danger of Death, *Pſal.* 82. 3, 4. *Defend the poor and fatherleſs; deliver the poor and needy, rid them out of the hand of the Wicked.* Prov. 24. 11, 12. *If thou forbear to deliver them that are drawn to death, and thoſe that are ready to be ſlain: If thou ſayeſt, Behold, we know it not; Doth not he that pondereth the Heart conſider it? And ſhall he not render to every man according to his Works?* 2. We ought to diſtribute neceſſaries of Life according to our Ability, to ſuch as are poor and in want, *Jam.* 2. 15. *If a Brother or Siſter be naked, and deſtitute of daily food, and one of you ſay to him, Depart in peace, be you warm'd, be you fill'd; notwithſtanding you give them not thoſe things which are needful to the Body, what doth it profit?* 3. We ought to forbear all Wrongs, and doing

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ny Injury to any Person, and to forgive such Injuries as re done to us, returning Good for Evil, *Phil.* 2. 15. *Be lameless and harmless, the Children of God, without rebuke,* Col. 3. 13. *Forgive one-another, if any man have a quarrel against any.* Rom. 12. 21. *Be not overcome of Evil, but overcome Evil with Good.*

69 Qu. *What is forbid in the sixth Commandment?*

Answ. The Sixth Commandment forbiddeth the taking away our own Life, or the Life of our Neighbour, unjustly, and whatever tendeth thereunto.

Q. 1. *Whom does the sixth Commandment forbid us to kill?*

A. The Sixth Commandment forbiddeth us to kill either our selves or others.

Q. 2. *How are we forbidden to kill our selves or others?*

A. We are forbidden to kill our selves or others, either directly, by taking away our own or others Life; or indirectly, by doing any thing that tendeth thereunto.

Q. 3. *Is it unlawful upon any account to kill our selves, as when thereby we shall prevent others from putting us to death with torture and disgrace; as* Cato *and other Heathens, who slew themselves; and* Saul, *who fell upon his own Sword, that he might not be slain by the uncircumcis'd* Philistines?

A. 'Tis unlawful in any case to kill ourselves, *Acts* 16. 27, 28. *And the Keeper of the Prison drew out his Sword, and would have kill'd himself, but* Paul *cried with a loud Voice, Do thy self no harm.* 2. Altho' the Heathens commend it as Virtue, and the part of a brave heroical Spirit, in some cases to kill themselves, yet the Law of God alloweth no such thing, but accounteth such Persons Self-murderers. 3. It was *Saul*'s Sin to die in that act of Self-murder, and we ought rather to submit our selves to any Abuses and Tortures of others, which is their Sin, than to lay violent hands on our selves, and so die in a Sin which there is no Time nor Place for repenting of afterwards.

Q. 4. *Is it possible for any that kill themselves to be sav'd, when there can be no repenting afterwards for this Sin?*

A. 1. It is possible for some to give themselves their Death Wound, and yet repent before they die, and be saved,

ved, altho' this is very rare. 2. It is possible that some, who are Children of God, may in Frenzy (Satan taking advantage to inject Temptations hereinto) kill themselves, and yet thro' habitual Faith and Repentance obtain Salvation.

Q. 5. *Is it lawful in any case to kill others?*

A. It is lawful to kill others, 1. in executing the just Sentence of the publick Laws, especially on such as have been Murderers, *Numb.* 35. 30. *Whoso killeth any Person, the Murderer shall be put to death.* 2. In lawful War, *Jer.* 48. 10. *Cursed is he that keepeth back his Sword from Blood.* 3. In necessary Self-defence, *Exod.* 22. 2. *If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.*

Q. 6. *Is it lawful to fight and kill another in a Duel?*

A. 'Tis unlawful to fight a private Duel, except a Man be set upon by another, and he cannot avoid it; then 'tis lawful for a Man, in his own defence, to fight and slay his Enemy that assaulteth him. 2. It is lawful to fight a publick Duel, if a single Enemy at the head of an Army doth make a Challenge, and it may be the means to prevent the effusion of more Blood; as *David* did well to fight with, and kill *Goliah.*

Q. 7. *May we not be guilty of the Murder of our selves or others any other ways than by directly taking away our own or others Lives?*

A. We may be guilty of murdering our selves or others indirectly, by doing any thing that tendeth to take away our own or others Lives. As, 1. by neglecting or withholding the lawful and necessary Means to preserve Life, such as Meat, Drink, Sleep, Clothes, Physick, needful Recreations, and the like: When we forbear to make use of the necessary Preservatives of Life our selves, either thro' a pinching Humour, or Satan's Temptation, that we have no Right to them, and thereby hasten our End, we are guilty of Self-murder: When we deny the Necessaries of Life to others in extream want, thro' Covetousness, and want of Pity, we are guilty of their Murder. 2. By excess in eating, drinking, carking Care, Envy, immoderate Sorrow, or doing any thing which may break, or debilitate or take off the vigour of our Minds, and which may breed Distempers in our Bodies; this tendeth to Self-murder.

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uke 21. 34. Take heed lest your Hearts be overcharg'd with rfeiting and drunkenness, and the cares of this life. Pr. 14. 30 *nvy is the rottenness of the Bones.* Pr. 17. 22. *A broken Spirit yeth the Bones.* 3. By Hatred, sinful Anger, Malice, bitter eeches, Oppression; especially by striking, wounding, and y ways hurting the Bodies of others; this tendeth to the king away the Lives of others, and is Murder in GOD's count, 1 *John* 3. 15. *Whosoever hateth his Brother is a Murrer.* Mat. 5. 21, 22. *Ye have heard that it was said by them old time, Thou shalt not kill; and whosoever shall kill shall in danger of the Judgment: But I say unto you, that whoever is angry with his Brother without a cause, shall be in nger of the Judgment; and whosoever shall say, Thou fool, all be in danger of Hell fire.* Gal. 5. 15. *If ye bite and devour e-another, take heed ye be not consumed one of another.* ro. 12. 18. *There is that speaketh like the piercing of a sword.* zek. 22. 7. *In thee midst of thee have they dealt by oppression, thee have they vex'd the Fatherless and the Widow.*

70 Quest. *Which is the Seventh Commandment?*

Answ. The Seventh Commandment is, *Thou alt not commit Adultery.*

71 Quest. *What is requir'd in the Seventh Commandment?*

Answ. The Seventh Commandment requires e Preservation of our own and our Neighbor's haſtity, in Heart, Speech, and Behaviour.

Q. 1. *What doth the Seventh Commandment respect?*

A. The Seventh Commandment doth respect our own d others Chaſtity.

Q. 2. *What doth the Seventh Commandment require in ference unto our own and others Chaſtity?*

A. The Seventh Commandment requires, in reference to r own and others Chaſtity, the Preservation thereof, in eping our selves unpolluted, and doing what in us lyeth prevent the Defilements of others, 1 *Thess.* 4. 3, 4. *For this the will of God, even your sanctification, that ye should ſtain from Fornication: That every one know how to poſs his Vessel in Sanctification and Honour.*

Q. 3. *Wherein are we bound by this Commandment to preve our own and our Neighbor's Chaſtity?* *A.*

A. We are bound by this Commandment to preserve our own and our Neighbor's Chastity, 1. in Heart, by such love unto, desire after, and delight in one-another's company, as is pure and chaste; and that whether we be Men, as to the company of Women; or Women, as to the company of Men. 1 Pet. 1. 22. *See that ye love one-another with a pure Heart, fervently.* 2. In Speech, by such Discourse one with another as is uncorrupt, and may tend to one-another's edification and sanctification, *Eph.* 4. 29. *Let no corrupt Communication proceed out of your Mouth, but that which is good to the use of edifying, that it may minister Grace unto the hearers.* 3. In Behaviour, by such Conversation and Actions as are modest and chaste, 1 *Pet.* 3. 1, 2. *If any obey not the word, they also may without the word be won by the Conversation of the Wives, while they behold your Conversation coupled with fear.*

Q. 4. *Whereby may we preserve our Chastity?*

A. We may preserve our Chastity, 1. by Watchfulness, and that, 1. over our Hearts and Spirits, to oppose Uncleanness in the first desires of it, inclinations of Heart to it, and rising of it in the thoughts, *Prov.* 4. 23. *Keep thy Heart with all diligence.* Mal. 2. 16. *Therefore take heed to your Spirits.* 2. Over our Senses and Eyes, to turn 'em away from such Objects as may provoke Lust, *Job* 31. 1. *I made a Covenant with mine Eyes, why then should I think upon a Maid?* Our Ears, to shut them against all lascivious and wanton Dalliances, as may be an Incentive to unchaste Desires, taking heed to all light and lewd Company, watchful to avoid all occasions, and resist temptations to the Sin of Uncleanness. Pro. 5. 8. *Remove thy way far from her, come not nigh the door of her House.* Gen. 39. 7, 8, 9. *His Master's Wife cast her Eyes upon* Joseph, *and she said, Lie with me, but he refus'd: How can I do this great wickedness, and sin against God?* 2. By diligence in our Callings, wherein when our Bodies and Minds are busily imploy'd, both may be preserv'd from those unclean Practices and Desires that idle Persons are most prone unto, *Prov.* 31. 27, 29. *She eateth not the Bread of Idleness: Many Daughters have done virtuously, but thou excellest them all.* Gen. 34. 1, 2. *And* Dinah *went out to see the Daughters of the Land; and* Shecham *took her, and lay with her, and defiled her.* 3. By Temperance in eating and drinking, Excess in either of which doth pamper

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he Body, and excite unto luſt, *Jer.* 5. 8. *They were as fed Horſes in the morning, every one neigh'd after his Neighbor's Wife.* Pro. 23. 31, 33. *Look not upon the Wine when it is red, when it giveth its colour in the glaſs,* &c. *Thine Eyes ſhall behold ſtrange Women.* 4. By abſtinence, and keeping under he Body when there is need, by frequent faſting, 1 *Cor.* 9. 7. *But I keep under my body, and bring it into ſubjection, leſt by any means when I have preach'd to others, I my ſelf ſhould be a caſt-away.* 5. By the fear of God, and awful apprehenſions of his Preſence and all-ſeeing Eye, *Prov.* 5. 20, 21. *And why wilt thou, my Son, be raviſht with a ſtrange Woman, and embrace the boſom of a Stranger? For the ways of Man are before the Eyes of the Lord, and he pondereth all his goings.* 6. By Faith in Jeſus Chriſt, thereby drawing vertue from him, for the purifying the Heart, and crucifying of fleſhly luſts, *Acts* 15. 9. *Purifying their Hearts by Faith.* Gal. 25. 4. *And they that are Chriſts have crucified the Fleſh, with the affections and Luſts.* 7. By application of the Promiſes of cleanſing the Heart, and ſubduing Iniquity, *Ezek.* 36. 25. *Then will I ſprinkle clean Water upon you, and ye ſhall be clean; from all your filthineſs will I cleanſe you.* Mic. 7. 19. *He will ſubdue our Iniquities.* 2 Cor. 7. 1. *Having therefore theſe Promiſes (dearly beloved) let us cleanſe our ſelves from all filthineſs of Fleſh and Spirit, perfecting Holineſs in the fear of God.* 8. By the help of the Spirit, *Rom.* 8. 13. *For if ye live after the Fleſh ye ſhall die, but if ye thro' the Spirit do mortifie the deeds of the Body, ye ſhall live.* 9. By frequent and fervent Prayer, *Pſal.* 51. 7. *Waſh me throughly from mine Iniquity, and cleanſe me from my Sin: Purge me with Hyſſop, and I ſhall be clean; waſh me, and I ſhall be whiter than Snow.* Pſal. 119. 37. *Turn away mine Eyes from beholding Vanity.* Mat. 6. 13. *And lead us not into Temptation,* &c. 10. When no other means will avail to quench burning Deſires, Marriage is to be made uſe of, and that muſt be in the Lord, 1 *Cor.* 7. 9. *But if they cannot contain, let them marry, for 'tis better to marry than to burn.* Ver. 19. *If her Husband be dead, ſhe is at liberty to be married to whom ſhe will, only in the Lord.*

Q. 5. *Why muſt we preſerve our Chaſtity?*

A. We muſt preſerve our Chaſtity, 1. Becauſe we are Men and Women, not Beaſts, who are under no Law:

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It is suitable to the Principles of Reason and Law of Ge written upon the Heart, as well as the expreſs Command the Word, to keep our ſelves chaſte and clean. 2. Becau we are Chriſtians, and not Heathens, who have no Know ledge or Fear of God, 1 *Theſſ.* 4. 5. *Not in the luſt of conc piſcence, even as the* Gentiles, *who know not God.* Eph. 4. 17, *This I ſay therefore, and teſtifie in the Lord, that ye henceforth walk not as other* Gentiles *walk, who being paſt feelin have given themſelves over to laſciviouſneſs, to work all u cleanneſs with greedineſs.* 3. Becauſe we are true Believe our Bodies are Members of Chriſt, and Temples of the H ly Ghoſt, and not our own, and therefore ought to be ke clean and holy, 1 *Cor.* 25. 16, 19. *Know ye not that your B dies are Members of Chriſt? Shall I then take the Membe of Chriſt and make them Members of an Harlot? God fo bid. What! know ye not that he which is join'd to a Ha lot is one Body? What! know ye not that your Body is t Temple of the Holy Ghoſt, which is in you, which ye ha of God, and ye are not your own?* 1 Cor. 3. 17. *If any ma defile the Temple of God, him ſhall God deſtroy; for the Tem ple of God is holy, which Temple ye are.*

72 Queſt. *What is forbidden in the Seventh Com mandment?*

Anſ. The Seventh Commandment forbidde all unchaſte Thoughts, Words, and Actions.

Q. 1. *What is the Sin forbidden in the Seventh Comman ment?*

A. The Sin forbidden in the Seventh Commandment i all Unchaſtity and Uncleanneſs, *Eph.* 5. 4. *Fornication an all Uncleanneſs, let it not be once named among you.*

Q. 2. *Wherein is all Unchaſtity and Uncleanneſs forbidde*

A. All Unchaſtity and Uncleanneſs is forbidden, 1. i the Thoughts and Deſires of the Heart, ſuch as wante Thoughts and luſtful Deſires, *Matt.* 5. 28. *Whoſoever looke on a Woman to luſt after her, hath committed Adultery wit her already in his heart.* Jam. 1. 14, 15. *Every man is tempte when he is drawn away of his own Luſt, and enticed: Th when Luſt hath conceiv'd, it bringeth forth Sin.* 2. In wor and ſpeeches, ſuch as all obſcene words, laſcivious ſongs, a

nticing ſpeeches unto any, to draw them to this Sin, *Eph.* 5. *Neither filthineſs nor fooliſh talking.* Pro. 7. 18, 21. *Come let us take our fill of Love until the Morning, and ſolace our ſelves with Love: With much fair ſpeech ſhe caus'd him to yield, with the flattering of her Lips ſhe forced him.* 3. In the Actions, and that both the Acts of Unchaſtity and Uncleanneſs itſelf, and whatever Actions do tend thereunto.

Q. 3. *What are the Acts of Unchaſtity and Uncleanneſs which are forbidden?*

A. The Acts of Unchaſtity and Uncleanneſs which are forbidden, are either ſuch as are without Marriage, or in thoſe that are married.

Q. 4. *What are the Acts of Unchaſtity and Uncleanneſs without Marriage forbidden?*

A. The Acts of Unchaſtity and Uncleanneſs without Marriage forbidden are, 1. Self-pollution, and all laſcivious ſpilling a Man's own Seed, *Gen.* 38. 9. *And* Onan *knew that the Seed ſhould not be his, and he ſpilt it on the Ground.* 2. Fornication and Adultery, *Gal.* 5. 9. *Now the works of the Fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs.* Lev. 18. 20. *Thou ſhalt not lye carnally with thy Neighbor's Wife, to defile thy ſelf with her.* 3. Inceſt, *Lev.* 18 6. *None of ye ſhall approach unto any that is near of kin to him, to uncover their nakedneſs: I am the Lord.* 4. Rape, and all forcing any to the Sin of Uncleanneſs, *Deut.* 22. 25. *If a Man find a betrothed Damſel in the Field, and the Man force her and lie with her, the Man ſhall die.* 5. Sodomy, *Lev.* 18. 22. *Thou ſhalt not lie with Mankind as with Womankind; it is an abomination.* 7. Buggery, *Lev.* 18. 23. *Thou ſhalt not lie with any Beaſts, to defile thy ſelf therewith; it is confuſion.*

Q. 5. *What are the Acts of Unchaſtity and Uncleanneſs forbidden between thoſe that are married?*

A. The Acts of Unchaſtity and Uncleanneſs forbidden between thoſe that are married are, all unreaſonable and immoderate uſe of the Marriage-bed, *Lev.* 18. 19. *Thou ſhalt not approach unto a Woman to uncover her Nakedneſs, as long as ſhe is put apart for her uncleanneſs.* 1 Cor. 7. 5. *Defraud you not one another, except it be with Conſent for a time, that ye may give your ſelves to Faſting and Prayer.*

Q. 6. *What are thoſe Actions forbidden which do tend to Unchaſtity and Uncleanneſs?* *A.*

A. The Actions forbidden which tend to Unchaſtity and Uncleanneſs are, 1. Drunkenneſs, *Gen.* 19. 33. *And they made their Father drink Wine that Night, and the firſt-born went in and lay with her Father.* 2. Gluttony and Idleneſs, *Ezek.* 16. 49, 50. *Behold, this was the Iniquity of thy Siſter* Sodom; *Pride, fulneſs of Bread, and abundance of Idleneſs was in her, and ſhe committed Abomination before me.* 3. Wanton Geſtures and Attires, *Iſa.* 3. 16. *The Daughters of* Zion *walk with ſtretched-forth Necks and wanton Eyes, walking, and mincing as they go.* Prov. 7. 10, 13. *There met him a Woman with the Attire of an Harlot, ſo ſhe caught him and kiſſed him.* 4. Frequenting of light and lewd Company, reading laſcivious Books, beholding unchaſte Pictures, or doing any thing which may prove Luſt.

Q. 7. *Wherefore ought all to forbear Unchaſtity and Uncleanneſs, eſpecially the groſſer Acts of Fornication and Adultery?*

A. All ought to forbear Unchaſtity and Uncleanneſs, eſpecially the groſſer Acts of Fornication and Adultery, 1. Becauſe Fornication and Adultery are Sins very offenſive and diſhonourable to God, 2 *Sam.* 11. 4, 27. *And* David *ſent Meſſengers and took her, and ſhe came in unto him, and he lay with her: But the thing* David *had done diſpleas'd the Lord.* 2. Becauſe Fornication and Adultery is very pernicious and hurtful unto themſelves that are guilty of it. For, 1. 'tis a Sin againſt their Body, which defileth it, and oftentimes waſteth and conſumeth it, 1 *Cor.* 6. 18. *Flee Fornication; every Sin which a Man doth is without the Body; but he that committeth Fornication ſinneth againſt his own Body.* Prov. 5. 8, 11. *Remove thy way far from her, leſt thou mourn at laſt, when thy Fleſh and thy Body are conſumed.* 2. 'Tis a Sin againſt their Soul, which doth blind the Mind, waſte the Conſcience, and in the iſſue doth bring deſtruction upon the Soul, *Hoſea* 4. 11. *Whoredom and Wine taketh away the Heart*; that is, the Underſtanding. *Prov.* 6. 32. *Whoſo committeth Adultery with a Woman lacketh Underſtanding; he that doth it, deſtroyeth his own Soul.* 3. It woundeth and blotteth the Name, *Prov.* 6. 32, 33. *Whoſo committeth Adultery, a wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away.* 4. It waſteth the Eſtate and Subſtance, *Prov.* 5. 10. *Leſt Strangers be fill'd with thy wealth, and thy Labours be in the*

he House of a ſtranger. Prov. 6. 26. *For by means of a who-iſh woman a man is brought to a piece of bread.* 5. It bring-eth many to an untimely end, *Prov.* 6. 26. *The Adultereſs will hunt for the precious Life.* Prov. 7. 26. *She hath caſt down many wounded, yea, many ſtrong men have been ſlain by her.* 6. Becauſe Fornication and Adultery is injurious to others, the Party with whom Uncleanneſs is committed is involv'd in the ſame guilt; and if the Party be married, tis an injury to the other married Relation.

73 Queſt. *Which is the Eighth Command-ment?*

Anſw. The Eighth Commandment is, *Thou ſhalt not ſteal.*

74 Queſt. *What is requir'd in the Eighth Com-mandment?*

Anſw. The Eighth Commandment requireth the lawful procuring and furthering the Wealth and outward Eſtate of our ſelves and others.

Q. 1. *What doth the Eighth Commandment reſpect?*

A. The Eighth Commandment doth reſpect the Wealth and outward Eſtate of our ſelves and others.

Q. 2. *What doth the Eighth Commandment require in re-ference unto our own and others wealth and outward eſtate?*

A. The Eighth Commandment doth require in reference unto our own and others Wealth and outward Eſtate, the procuring and preſervation thereof.

Q. 3. *May we uſe any means for the procuring and preſer-ving our own and others Wealth and outward Eſtate?*

A. We muſt uſe none but lawful means for procuring or preſerving our own or others Wealth and outward Eſtate.

Q. 4. *How may and ought we to endeavour the procurement and preſervation of our own Wealth and outward Eſtate?*

A. We may and ought to endeavour the procurement and preſervation of our own Wealth and outward Eſtate, By making choice of a lawful and fit Calling for us, and therein to abide with God, *Gen.* 2. 15. *And the Lord God took the man and put him into the Garden of* Eden, *to dreſs it and keep it.* Gen. 4. 2. *And* Abel *was a keeper of Sheep, but* Cain *was a tiller of the Ground.* 1 Cor. 7. 20, 24. *Let every*

Man abide in the same calling wherein he was called, Brethren let every man wherein he is call'd, therein abide with God. 2. By a moderate care in our Callings, to provide such things of this Worlds good things for our selves as are honest and decent, and useful for us, *Pro.* 31. 16. *She considereth a field, and buyeth it with the fruit of her hands, she planteth a vineyard.* Rom. 12. 17. *Provide things honest in the sight of all men.* 3. By prudence and discretion, by managing the affairs of our Callings unto the best adventage, Psa. 112. 5. *A good man sheweth favour and lendeth; he will guide his affairs with discretion.* Pro. 2. 11. *Discretion shall preserve thee, and understanding shall keep thee.* 4. By frugality, in decent sparing unnecessary expences, wasting nothing, and denying our selves extravagant and costly cravings of our carnal desires and appetites, *Prov* 21. 20. *There is a treasure to be desired, and oyl in the dwelling of the wise; but a foolish man spendeth it up.* Joh. 6. 12. *When they were filled, he said unto his Disciples, Gather up the fragments that remain, that nothing be lost.* Tit. 2. 12. *Teaching us, that denying ungodly and worldly lusts, we should live soberly,* &c. 5. By diligence and laboriousness in our Callings; *Prov.* 10. 14. *The hand of the diligent maketh rich.* Prov. 13. 11. *Wealth gotten by vanity shall be diminished, but he that gathereth by labour shall increase.* Eph. 4. 28. *Let him that stole, steal no more, but rather let him labour, working with his hands the thing which is good that he may have to give to him that needeth.* 6. By seeking unto the Lord for his blessing upon endeavours, and dependance upon him in use of means for temporal provisions; *Prov.* 10. 21. *The blessing of the Lord it maketh rich, and he addeth no sorrow with it.* Phil. 4. 6. *Be careful for nothing; but in every thing by prayer and supplication let your requests be made known unto God.* 1 Pet. 5. 7. *Casting all your care upon him, for he careth for you.* 7. By a careful use of the good things which God giveth us our selves, as far as we have need, and a ready distribution unto the Necessities of others; *Prov.* 11. 24, 25. *There is that scattereth, and yet encreaseth; and there is that withholdeth more than is meet, but tendeth to poverty. The liberal Soul shall be made fat; and he that watereth shall be watered himself.* 8. By seeking our due, and moderate

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endeavour to keep or recover that which doth belong of right unto us, when wrongfully ſought or detain'd from us.

Q. 3. *Is it lawful in the ſight of God, to make uſe of the Laws of Men, to recover or defend that which is our own, when it is ſaid by our Saviour,* Matth. 5. 40. If any Man will ſue thee at Law, and take away thy Coat, let him have thy Cloak alſo; *and by the Apoſtle,* 1 *Cor.* 6. 7. Now therefore there is utterly a Fault among you, becauſe ye go to Law one with another: Why do ye not rather take wrong? Why do ye not rather ſuffer your ſelves to be defrauded?

A. 1. Neither of theſe places of Scripture do abſolutely forbid the making uſe of the Law at all, or any time for the defence or recovery of our right. 2. That of our Saviour doth forbid Contention, and rather than to uphold it, to part with ſome of our right, ſuch as a Coat, a Cloak, or any ſuch ſmall Goods, which without more Prejudice we might ſpare; but it doth not hence follow, if another ſhall wrong us in a greater matter, and ſeek to undo us, that we ought to let him take all that we have in the World, without ſeeking our right by the Laws under which we live: For if this were ſo, all ſincere Chriſtians would quickly be robb'd and ſpoil'd by the wicked amongſt whom they live, of all their Livelihood. 3. That of the Apoſtle doth forbid Chriſtians going to Law one with another before the Heathen and Infidel Magiſtrates, which was a Scandal to the Chriſtian Religion which they did profeſs; and he telleth them, they ought rather to make up their differences about Wrong and Right amongſt themſelves; and to ſuffer Wrong, rather than do any thing unto the Prejudice of the Goſpel; but this doth not prohibit Chriſtians in a Chriſtian Commonwealth to defend or recover their own by Law: yet ſo much is forbidden in theſe places, namely, the contending at Law about ſmall matters, eſpecially in Caſes of Scandal, and the uſing the Law at all, if there be not neceſſity. 4. That it is lawful in the ſight of God to make uſe of the Laws of Men for defence or recovery of our right, is evident from GOD's Appointment of a Magiſtracy to execute thoſe Laws, who would be of no uſe, might we not have the Benefit of the Laws, and becauſe thoſe

Laws are ſuitable to the judicial Laws of God's own appointment, which the Children of *Iſrael* might make uſe of for the defence and recovery of their Right: And by the ſame Rule Chriſtians may do ſo too.

Q. 6. *How ought we to endeavour the procurement and furtherance of the Wealth and outward Eſtate of others?*

A. We ought to endeavour the procurement and preſervation of the Wealth and outward Eſtate of others in general, by a publick Spirit, in ſeeking the good of the Commonwealth above our own, and ſeeking others private Wealth and Advantages as well as our own, 1 *Cor.* 10. 24. *Let no man ſeek his own* (that is only) *but every man another's wealth.*

Q. 7. *What is our Duty in reference unto ſuch as are poor and in want?*

A. Our Duty unto ſuch as are poor and in want, is to relieve them according to our Abiſity and their Neceſſity, by lending and giving freely unto them for their ſupply and help, eſpecially if they be of the Houſhold of Faith, *Levit.* 25. 35. *If thy Brother be waxen poor, and fallen to decay with thee, then thou ſhalt relieve him, yea, tho' he be a ſtranger or ſojourner, that he may live with thee.* Gal. 6. 10. *As we have Opportunity, let us do good unto all men, eſpecially unto them that are of the Houſhold of Faith.* Rom. 12. 13. *Diſtributing to the Neceſſities of the Saints.* Matt. 5. 42. *Give to him that asketh of thee, and from him that would borrow of thee turn not thou away.* Jam. 2. 15. *If a Brother or Siſter be naked, and deſtitute of daily Food, and one of you ſay, Depart in peace, be ye warm'd and fill'd; notwithſtanding ye give them not thoſe things which are needful to the Body, what doth it profit?* 1 John 3. 17. *Whoſo hath this worlds Goods, and ſeeth his Brother hath need, and ſhutteth up his bowels of Compaſſion from him, how dwelleth the love of God in him?*

Q. 8. *What is our Duty towards all, in reference to their Wealth and outward Eſtate?*

A. Our Duty towards all, in reference unto their Wealth and outward Eſtate, is Kindneſs and Juſtice.

Q. 9. *Wherein ſhould our Kindneſs ſhew it ſelf, in reference unto the Wealth and outward Eſtate of others?*

A. Our

A. Our kindneſs in reference unto the wealth and outward eſtate of others, ſhould ſhew it ſelf in our readineſs unto any Offices of love, which may promote and further it, *Gal.* 6. 10. *Let us do good unto all men.* Rom. 16. 1, 2. *I commend unto you* Phebe *our ſiſter, that ye receive her in the Lord as becometh ſaints, and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you.*

Q. 10. *What is the Rule of Juſtice to be obſerv'd in reference unto the wealth and outward eſtate of others?*

A. The Rule of Juſtice to be obſerv'd in reference to the wealth and outward eſtate of others is, To do unto others as it is fit, and we would that others ſhould do unto us, *Mat.* 7. 12. *Therefore all things whatſoever ye would that men ſhould do unto you, do ye even ſo unto them, for this is the law and the prophets.*

Q. 11. *Wherein muſt we ſhew our Juſtice in our dealings with others?*

A. We muſt ſhew our Juſtice in our dealings with others, 1. In our Truth and ſincerity in all our concerns with others, *Pſal.* 15. 2. *He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart.* 2 Cor. 1. 12. *For our rejoycing is this, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world.* 2. In our faithfulneſs to fulfil all our lawful Covenants and Promiſes, and to diſcharge whatever Truſt is committed to us, *Pſal.* 15. 4. *He that ſweareth to his own hurt, and changeth not.* 1 Cor. 4. 2. *It is required in Stewards, that a man be found faithful.* 2. In our buying and ſelling, giving a juſt price for ſuch things as we buy, and taking a reaſonable rate for ſuch things as we ſell, *Levit.* 5. 14. *If thou ſell ought unto thy neighbour, or buyeſt ought of thy neighbour's hand, ye ſhall not oppreſs one another.* 4. In paying every one his due, Rom. 13. 7. *Render therefore to all their dues, Tribute to whom Tribute is due, and Cuſtom to whom Cuſtom: Owe no man any thing, but to love one another.* Prov. 3. 27, 28. *With-hold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not to thy Neighbour, Go and come again, and to morrow I will give, when thou haſt it by thee.* In reſtoring the pledge

which is left with us, or Goods of others which are found by us, or any thing that's ill gotten, by ſtealth or fraud; Levit. 6. 4. He ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was deliver'd unto him to keep, or the loſt thing which he found. *Ezek.* 18. 8. Hath not oppreſs'd any, but hath reſtor'd to the Debtor his Pledge, &c. *Luke* 19. 8. *If I have taken any thing from any man by falſe accuſations, I reſtore him four-fold.*

75 Queſt. *What is forbidden in the Eighth Commandment?*

Anſw. The Eighth Commandment forbiddeth whatſoever doth or may unjuſtly hinder our own or our Neighbour's Wealth and outward Eſtate.

Q. 1. *What doth the Eighth Commandment forbid, as an hindrance of our own Wealth and outward Eſtate?*

A. The Eighth Commandment forbiddeth, as an hindrance of our own Wealth and outward Eſtate, 1. Prodigality, and laviſhly ſpending of our Subſtance in Gluttony, Drunkenneſs, lewd Company, Gaming, and the like, *Luke* 15. 13. *And not many days after, the younger Son gather'd all together, and took his Journey into a far Country, and there waſted his ſubſtance with riotous living.* Prov. 23. 21. *The Drunkard and the Glutton ſhall come to poverty.* Prov. 21. 17. *He that loveth pleaſure ſhall be a poor man; he that loveth Wine and Oil ſhall not be rich.* Prov. 18. 19. *He that followeth after vain Perſons ſhall have Poverty enough.* 2. Imprudence, in venturing out all upon great Uncertainties, raſh engaging in Suretiſhip, or any ways indiſcreet management of our Callings to our detriment; *Prov.* 18. 22. "He that haſteth to be rich hath an evil Eye, "and conſidereth not that Poverty ſhall come upon him. *Prov.* 22. 26, 27. "Be not thou one of them that ſtrike "hands, or of them that be Sureties for Debts: If thou "haſt nothing to pay, why ſhould he take away thy Bed "from under thee? 3. Idleneſs, and ſlothful neglect of the Duties of our particular Callings, *Prov.* 23. 21. *Drowſineſs ſhall cloath a man with rags.* Prov. 24. 30, 31, 33, 34.

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went by the Field of the ſlothful, and by the Vineyard of the man void of underſtanding, and lo, it was overgrown with Thorns, and Nettles had cover'd the face thereof, and the ſtone wall thereof was broken down. Yet a little ſleep, a little ſlumber, a little folding the Arms to ſleep: So ſhall thy poverty come like one that travaileth, and thy want as an armed Man.

Q. 2. *What doth the Eighth Commandment forbid in the exceſs, in reference to our own Wealth and outward Eſtate?*

A. The Eighth Commandment forbiddeth in the exceſs in reference unto our Wealth and outward Eſtates, 1. Covetouſneſs in getting an Eſtate with carking Cares, inordinate Deſires to be rich; or with immoderate Labour, ſo as to waſte the Body, and to exclude Time for Religious Duty, *Heb.* 13. 5. *Let your Converſation be without Covetouſneſs, and be content with ſuch things as ye have.* 1 Cor. 7. 32. *I would have you without careſulneſs.* Luke 21. 34. *Take heed leſt at any time your Hearts be overcharg'd,* &c. 1 Tim. 6. 9, 10. They that will be rich fall into temptation and a ſnare, and into many fooliſh and hurtful Luſts, which drown Men in deſtruction and perdition; for the love of Money is the root of all evil, which while ſome coveted after, they have err'd from the Faith, and pierc'd themſelves thro' with many Sorrows. *Eccl.* 4. 1. There is one alone, and not a ſecond; yea, he hath neither Child nor Brother, yet is there no end of all his labour; neither is his Eye ſatisfied with Riches; neither ſaith he, For whom do I labour, or bereave my Soul of good? 2. Covetouſneſs, in keeping what we have gotten of the good things in the World, without a Heart to make uſe of 'em, *Eccl.* 6. 1, 2. *There is an evil under the Sun, and it is common amongſt Men; a Man to whom God hath given Riches and Wealth, ſo that he wanteth nothing for his Soul of all that he deſireth, yet God giveth him no power to eat thereof, but a Stranger eateth it: This is Vanity, and an evil Diſeaſe.* 3. Unlawful Contracts, ſuch as Simony, in the ſale of holy Things, the Gifts of the Holy Ghoſt, Pardons of Sin, and Diſpenſations unto it, Church Livings, and the charge of Souls; *Acts* 8. 20. *Thy Money periſh with thee, becauſe thou haſt thought that the Gift of God may be purchas'd with Money.* 4. Bribery in the ſale of publick Juſtice; *Exod.* 23. 8. *And thou ſhalt take*

no Gift; for the Gift blindeth the Wise, and perverteth the words of the Righteous. Isa. 1. 23. *Thy Princes are rebellious, and Companions of thieves; every one loveth Gifts, and followeth after Rewards: They judge not the Fatherless, neither doth the cause of the Widow come unto them.* 4. Unlawful Arts, Fortune-telling, Figure-casting, and making use of any unwarrantable ways for the getting of Money; *Isa.* 40. 10, 13. *Thou hast trusted in thy wickedness: Let now the Astrologers and Star-gazers, the monthly Prognosticators, stand up and save thee.* Acts 19. 19. *Many also of them which us'd curious Arts, brought their Books together, and burnt them before all men.* ver. 24. *A certain man named* Demetrius, *a Silver smith, which made Silver Shrines for* Diana, *brought no small gain to the Craftsmen.*

Q. 3. *What doth the Eighth Commandment forbid in reference unto others which are in want?*

A. The Eighth Commandment forbiddeth, in reference unto others which are in want, a withholding Relief from them, and stopping the Ear against their cry, *Prov.* 11. 13. *Whoso stoppeth his ears at the cry of the poor, he shall cry himself, but shall not be heard.* Deut. 15. 7. *If there be a poor man, one of thy Brethren, thou shalt not harden thine heart, nor shut thy hand from thy poor Brother.*

Q. 4. *What doth the Eighth Commandment forbid in reference unto all Men?*

A. The Eighth Commandment forbiddeth, in reference unto all Men, any kind of Injustice and Unrighteousness in any of our Dealings with them; such as, 1. Defrauding others in our buying, when we discommend that which we know to be good, or take an advantage of others Ignorance of the worth of their Commodities, or their necessity of selling them, so as to give a great under-rate for them, *Pro.* 20. 14. *It is nought, it is nought* (saith the buyer) *but when he is gone his way, he boasteth.* Lev. 25. 14. *If thou buyest ought of thy Neighbour, ye shall not oppress.* 2. Defrauding others in selling, when we praise that which we sell, and against our Consciences say, it is excellent good, tho' we know it to be stark naught; and when we take an unreasonable price for our Commodities; or when we cozen them in the sale of Goods by false Weights and Measures, 1 *Thess.* 4. 6. *That no Man go beyond, or defraud his*

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Brother in any matter, because the Lord is the avenger of all such. Deut. 25. 13, 14, 15. *Thou shalt not have in thy Bag divers Weights, a great and a small; but thou shalt have a perfect and just Weight; a perfect and just Measure shalt thou have.* Prov. 11. 1. *A false Balance is an abomination to the Lord, but a just weight is his delight.* Mic. 6. 10, 11. *Are there yet the Treasure of wickedness in the House of the wicked, and the scant measure, which is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights?* 3. Especially the Eighth Commandment doth directly forbid stealing from one another, *Thou shalt not steal.* Lev. 19. 11. *Ye shall not steal, neither deal falsly, neither lye one to another.*

Q. 5. *What stealing doth the Eighth Commandment forbid?*

A. The Eighth Commandment doth forbid all Stealing, either within the Family, or without the Family.

Q. 6. *What Stealing within the Family doth the Eighth Commandment forbid?*

A. The Eighth Commandment doth forbid within the Family, 1. Servants stealing and purloining, as also any ways wasting and wronging their Masters in their Goods or Estates, *Tit.* 1. 9, 10. *Exhort Servants to be obedient to their own Masters; not purloining, but shewing all good Fidelity.* Luke 16. 2. *A certain rich man which had a Steward, and the same was accus'd to him, that he had wasted his Goods.* 2. Children stealing, and robbing their Parents; *Prov.* 28. 24. *Whoso robbeth his Father, or his Mother, and saith it is no Transgression, the same is the Companion of a Destroyer.* Prov. 19. 26. *He that wasteth his Father, is a Son that causeth Shame.*

Q. 7. *What Stealing without the Family doth the Eighth Commandment forbid?*

A. The Eighth Commandment doth forbid without the Family, all Theft, both publick and private.

Q. 8. *What is the publick Theft which the Eighth Commandment doth forbid?*

A. The publick Theft which the Eighth Commandment doth forbid is, 1. Sacrilege; which is when any do either violently or fraudulently take away or alienate any thing that hath been dedicated to sacred Uses; or when sacred Persons, without just cause, are taken off from their Em-

ployments, *Rom.* 2.22. *Thou that abhorrest Idols, dost thou commit Sacrilege?* Prov. 10.21. *It is a Snare to a Man to devour that which is holy.* Mal. 3. 8, 9. *Will a man rob God? Yet ye have robb'd me. But you say, Wherein have we robb'd thee? In Tythes and Offering. Ye are cursed with a Curse, for ye have robb'd me, even this whole Nation.* 2. Robbing publick Treasuries, or any ways wronging and defrauding the Commonwealth, by taking away its just Liberties and Privileges, or doing a publick detriment for private advantage sake, amongst which publick Robberies may be number'd Enclosures, Engrossings, Foreſtalling, Monopolies, and the like.

Q. 9. *What is the private Theft which the Eighth Commandment doth forbid without the Family?*

A. The private Theft which the Eighth Commandment doth forbid without the Family, is, 1. Man-ſtealing, or Woman-ſtealing, or ſtealing of Children, that they may be ſent or ſold for Slaves, 1 *Tim.* 1. 9, 10. *The Law is not made for a Righteous Man, but for the Lawleſs and Diſobedient; for Murderers, for Manſlayers, for Whoremongers, for Men-ſtealers, for Lyars, for perjur'd Perſons.* Exod. 21. 16. *He that ſtealeth a Man, and ſelleth him, ſhall ſurely be put to death.* 2. Robbery either by Land or Sea, either of Money, Cattle, or any Goods, *Judges* 9. 25. *And the men of* Shechem *ſet liers in wait in the tops of Mountains, and they robb'd all that came along that way by them.* Joh. 18. 40. *Now* Barabbas *was a Robber.* Job 5. 5. *The Robber ſwallow'd up their ſubſtance.*

Q. 10. *What further is incluſively forbidden in the Eighth Commandment?*

A. There is further incluſively forbid in the Eighth Commandment, 1. all partaking with Thieves in receiving ſtolen Goods, or otherwiſe, *Prov.* 1. 14. *Caſt in thy Lot among us, let us have one Purſe.* Prov. 29. 24. *Whoſo is partner with a Thief, hateth his own Soul.* Pſal. 50. 18. *When thou ſaweſt a Thief, then thou conſentedſt unto him.* 2. Detaining that which is ſtray'd or loſt, *Deut.* 22. 1; Thou ſhalt not ſee thy Brother's Oxen or Sheep go aſtray, and hide thy ſelf from them; thou ſhalt in any caſe bring them again to thy Brother: In like manner ſhalt thou do with his Raiment, and with all loſt thing

things of thy Brother's which thou haſt found. 3. Falſehood and Unfaithfulneſs in our Promiſes, and in regard of any thing committed to our truſt; *John* 12. 6. *This he ſaid, not that he cared for the Poor, but becauſe he was a Thief, and had the Bag, and bare what was put therein.* 4. Rigourous requiring what is owing to us, without Compaſſion and Forbearance, *Matt.* 18. 28, 29, 30. But the ſame Servant went out, and found one of his fellow-Servants, which owed him an hundred Pence, and he laid hands on him, and took him by the Throat, ſaying, *Pay me what thou oweſt:* And his fellow-Servant fell down at his Feet, and beſought him, ſaying, *Have Patience with me, and I will pay thee all.* And he would not, but went and caſt him into Priſon till he ſhould pay the Debt. 5. Cruel keeping the Pledge when it is the Means of our Neighbour's living, *Exod.* 22. 26, 27. If thou at all take thy Neighbour's Raiment to pledge, thou ſhalt deliver it unto him by that the Sun goeth down; for that is his Covering only, it is his Raiment for his Skin, wherein he ſhall ſleep: And it ſhall come to paſs, when he crieth unto me, that I will hear, for I am gracious. 6. All with-holding that which is due, eſpecially the Wages and Hire of Servants and Labourers, *Pſal.* 37. 21. *The wicked borroweth, and payeth not again.* Levit. 19. 13. *The wages of him that is hired ſhall not abide with thee all night until the morning.* 7. Removing ancient Land-marks, or any other way ſeeking to defraud others of the juſt Title which they have to their Eſtates, *Prov.* 22. 28. Remove not the ancient Land-mark which thy Fathers have ſet. 8. Extortion and all Oppreſſion, eſpecially of the poor and afflicted, *Prov.* 22. 22, 23. Rob not the Poor becauſe he is poor, neither oppreſs the afflicted in the Gate: For the Lord will plead their Cauſe, and ſpoil the Soul of thoſe that ſpoiled them. *Amos* 8. 4, 5, 6, 7. Hear this, O ye that ſwallow up the Needy, even to make the Poor of the Land to fall: Falſifying the Balances by Deceit, to buy the Poor for Silver, and the Needy for a pair of Shooes, and ſell the refuſe of the Wheat. The Lord hath ſworn by the excellency of *Jacob*, Surely I will never forget any of their Works. 9. Uſury, and taking Encreaſe meerly for loan, *Exod.* 22. 25.

If thou lend Money to any of my People that is poor by thee, thou ſhalt not be unto him as an Uſurer; neither ſhalt thou lay upon him Uſury; *Ezek.* 18. 8. *He that hath not given forth upon Uſury, neither hath taken any Encreaſe.*

Q. 11. *Why ſhould we forbear all manner of Theft, and Endeavours to enrich our ſelves by the wronging of others?*

A. We ought to forbear all manner of Theft, and Endeavours to enrich our ſelves by the wronging of others, becauſe it is the expreſs prohibition of God written in the Word, and moſt agreeable to the Law of Nature written upon the Heart; as alſo, becauſe that Riches got by Theft and Wrong are accompanied with God's Curſe; and if not here, be ſure God's Vengeance will overtake ſuch Perſons as are guilty of Theft and Unrighteouſneſs in the other World; *Zech.* 5. 3, 4. *This is the Curſe that goeth forth over the face of the whole Earth: For every one that ſtealeth ſhall be cut off on this ſide. And it ſhall enter into the Houſe of the Thief, and ſhall conſume it, with the Timber thereof, and the Stones thereof.* Jer. 17. 11. *As the Partridge ſitteth on Eggs and hatcheth them not, ſo he that getteth Riches, and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a Fool.* James 5. 1, 3. *Go to now, ye rich men, weep and howl, for your Miſeries that ſhall come upon you: Ye have heap'd Treaſures together for the laſt Days.*

Q. 13. *How may we be kept from the Sins forbidden in this Eighth Commandment?*

A. We may be kept from the Sins forbidden in this Eighth Commandment by mortified Affections to the World thro' Chriſt's Death and Spirit, by rais'd Affections to the Things above, by a love of Juſtice, by Prayer, by Faith in God's Promiſes and ſpecial Providence, in making all needful proviſion without this Sin.

76 Queſt. *Which is the Ninth Commandment?*

Anſ. The Ninth Commandment is, *Thou ſhalt not bear falſe witneſs againſt thy Neighbour.*

77 Queſt. *What is requir'd in the Ninth Commandment?*

Anſw.

Answ. The Ninth Commandment requireth the maintaining and promoting of Truth between Man and Man, and of our own and our Neighbour's good Name, especially in Witness-bearing.

Q. 1. *Doth not this Ninth Commandment differ from others?*

A. This Ninth Commandment doth differ from the Sixth, Seventh, and Eighth Commandment, in that the Sixth Commandment doth respect our own and our Neighbour's Life: The Seventh Commandment doth respect our own and our Neighbour's Chastity: The Eighth Commandment doth respect our own and our Neighbour's Wealth and outward Estate; but this Ninth Commandment doth respect our own and our Neighbour's good Name.

Q. 2. *What is more generally requir'd in the Ninth Commandment?*

A. The Ninth Commandment doth more generally require the maintaining and promoting Truth between Man and Man.

Q. 3. *How ought we to maintain and promote Truth between Man and Man?*

A. We ought to maintain and promote Truth between Man and Man, speaking the very Truth to, and one of another, and that from the Heart, *Zech.* 8. 16. *These are the things that ye shall do; speak ye every man the truth to his Neighbour, execute the Judgment of Truth and Peace in your Gates.* Eph. 4. 25. *Wherefore putting away Lying, speak every man the Truth with his Neighbour; for we are Members one of another.* Psal. 15. 1, 2. *Lord, who shall abide in thy Tabernacle? who shall dwell in thy holy Hill? He that walketh uprightly, and worketh Righteousness, and speaketh the Truth from his Heart.*

Q. 4. *What doth the Ninth Commandment more particularly require in reference unto our own and others good Name?*

A. The Ninth Commandment doth more particularly require, in reference to our own and others good Name, the maintaining and promoting thereof, especially in Witness-bearing.

Q. 5. *How ought we to maintain and promote our own good Name?*

A.

A. We ought to maintain and promote our own good Name, by deſerving it, and defending it.

Q. 6. *How may we deſerve a good Name?*

A. Altho' we can deſerve nothing in the ſight of God, yet we may deſerve a good Name in the ſight of men, by being good, and doing good.

Q. 7. *What is that which we may be, and do, that we may deſerve a good Name amongſt Men?*

A. That we may deſerve a good Name amongſt Men, we muſt be holy, and humble, and harmleſs, and wiſe, and loving, and patient, and meek, and juſt, and righteous, and ſober, and chaſte, and true, and every way gracious and virtuous, as to our inward Diſpoſitions and Affections: Our Converſations alſo, and Actions, muſt be correſpondent, doing always thoſe things which be Praiſeworthy, and of good report, 1 *Pet.* 3. 16, 17. Sanctifie the Lord God in your Hearts, having a good Conſcience; that whereas they ſpeak evil of you, as of evil-doers, they may be aſham'd that falſly accuſe your good Converſation in Chriſt. *Phil.* 2. 15. That ye may be blameleſs and harmleſs, the Sons of God, without rebuke, in the midſt of a crooked and perverſe Nation, amongſt whom ye ſhine as Lights in the World. *Eccleſ.* 1. 1. *A Man's Wiſdom maketh his Face to ſhine.* Col. 3. 12. Put on therefore (as the Elect of God, holy and beloved) Bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering. *Phil.* 4. 8, 9. Finally, Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any Virtue, and if there be any Praiſe, think on thoſe things. Thoſe things which ye have both learn'd, and receiv'd, and heard, and ſeen in me, do; and the God of Peace ſhall be with you.

Q. 8. *How may we defend our good Name?*

A. We may defend our good Name, 1. By clearing our ſelves from falſe Aſperſions, and vindicating our Innocency againſt the falſe Accuſations of our Adverſaries; *Acts* 24. 10, 11, 12, 13. *I do the more cheerfully anſwer for my ſelf, that thou may'ſt underſtand that there are but twelve days ſince I went up to* Jeruſalem: *And they neither found*

und me in the Temple disputing with any Man, neither aising up the People, neither in the Synagogues, nor in the ity: Neither can they prove the things whereof they now ccuse me. 2. By speaking sometimes in commendation of ur selves, when there is need only, and that very spa-ingly, modestly, humbly, and willingly, always abasing ur selves, and giving God all the Glory for any thing in urselves which is Praise-worthy, 2 *Cor.* 12. 11. *I am be-ome a Fool in glorying; ye have compel'd me: For I ought o have been commended of you; for in nothing am I behind he very chiefest Apostles, tho' I be nothing.* 1 Cor. 15. 10. *By the Grace of God I am what I am; and his Grace which was bestow'd upon me, was not in vain; but I labour'd more abundantly than they all: Yet not I, but the Grace of God which was within me.*

Q. 9. *Who ought especially to maintain and promote their ood Name?*

A. All ought to maintain and promote their good Name, especially all Believers and Professors of Religion, chiefly Magistrates, and such unto whom is committed the charge of Souls, *Tit.* 2. 7, 8, 9, 10. "In all things shew-"ing thy self a Pattern of good Works, that he that is of "the contrary part may be asham'd, having no evil thing "to say of you. Exhort Servants to be obedient to their "own Masters, that they may adorn the Doctrine of God "and our Saviour in all things.

Q. 10. *Why ought all to maintain and promote their own good Name?*

A. All ought to maintain and promote their own good Name, 1. Because it is for the Glory of God, which is the Duty of all principally to aim at, and to design their own Honour only in subordination hereunto, *Matt.* 5. 16. *Let your Light so shine before Men, that they may see your good works, and glorifie your Father which is in Heaven.* 1 Pet. 2. 12. "Having your Conversation honest among the *Gen-*"*tiles*; that whereas they speak against you as evil-doers, "they may by your good Works, which they shall behold, "glorifie God in the Day of Visitation. 2. Because a good Name is precious, and rendereth Men the more use-ful one to another, causing mutual Love unto, and Con-fidence in one-another, whereby their mutual Concern-

ments and advantages, both civil and ſpiritual, are exceedingly promoted, *Eccleſ.* 7. 1. *A good Name is better than precious Ointment.* Prov. 22. 1. *A good Name is rather to be choſen than great Riches, and Loving-favour rather than Silver and Gold.*

Q. 11. *What doth the Ninth Commandment require of us in reference to the good Name of our Neighbour?*

A. The Ninth Commandment requireth of us, in reference to the good Name of our Neighbour, the maintaining and promoting thereof as our own, and that both in regard of our ſelves, and in regard of others.

Q. 12. *How ought we to maintain and promote our Neighbour's good Name in regard of our ſelves?*

A. We ought to maintain and promote our Neighbour's good Name in regard of our ſelves, 1. by looking unto, and having a due eſteem of the worth and the good things which are in them; *Phil.* 2. 4. *Look not every man on his own things, but every man alſo on the things of others.* 1 Theſſ. 5. 13. *Eſteem them very highly in love for their Works ſake.* 2. By liking, and loving, and deſiring, and giving Thanks to God for their good Name and Fame; *Rom.* 1. 8. *I thank my God through Jeſus Chriſt for you all, that your Faith is ſpoken of throughout the whole World.* 3. By a ready receiving a good Report concerning them, and rejoicing therein; iii *John* 3. *I rejoic'd greatly when the Brethren came and teſtified of the Truth that is in thee, even as thou walkeſt in the Truth.* 1 Cor. 23. 6. *Rejoice not in Iniquity, but rejoice in the Truth.* 4. By deafening the Ear againſt, and diſcouraging Tale-bearers, Backbiters, and Slanderers, who ſpeak evil of their Neighbours, *Pſal.* 15. 23. *That taketh not up a Reproach againſt his Neighbour.* Prov. 25. 23. *The North-wind driveth away Rain; ſo doth an angry Countenance a backbiting Tongue.* 5. By grieving at their Faults which expoſe them to diſgrace, with Deſires and Endeavours to promote their amendment and recovery of their Reputation; 2 *Cor.* 2. 4. "For out "of much affliction and anguiſh of Heart I wrote unto "you, with many tears; not that you ſhould be griev'd, "but that ye might now know the Love which I have "more abundantly for you.

Q. 13. *How ought we to maintain and promote our Neighbour's good Name in reference unto others?*

A. We ought to maintain and promote our Neighbour's good Name in reference unto others, 1. By giving that Honour unto them which is their due, ſpeaking well of them behind their backs, freely acknowledging their Gifts and Graces, and good things, and preferring them in Honour before our ſelves, 1 *Pet.* 2. 17. *Honour all Men, Love the Brotherhood, Fear God, Honour the King.* 3 John 12. *Demetrius* hath a good Report of all, and of the Truth it ſelf; yea, and we alſo bear record, and ye know that our record is true. 1 *Cor.* 1. 4, 5, 7. *I thank my God always on your behalf, for the Grace of God which is given by Jeſus Chriſt, that in every thing ye are enrich'd by him, in all utterance, and in all knowledge: So that ye come behind in no Gift, waiting for the coming of our Lord Jeſus Chriſt.* *Rom.* 12. 10. Be kindly affectioned one to another with Brotherly Love, in Honour preferring one another. *Phil.* 2. 3. Let nothing be done through Strife or Vainglory, but in lowlineſs of Mind let each eſteem other better than themſelves. 2. By defending their reputation and good Name, in endeavouring to prevent or ſtop any evil or falſe report concerning them, and to vindicate them ſo far as we can, eſpecially when we are called before a Magiſtrate to bear witneſs of their innocency, ſo far as it is conſiſtent with Truth, 1 *Sam.* 22. 14. Then *Abimelech* anſwer'd the King, and ſaid, And who is ſo faithful among all thy Servants as *David*, which is the King's Son-in-Law, and goeth at thy bidding, and is honourable in thy Houſe? 3. By concealing and covering their Faults and Infirmities (where we may) with unwillingneſs to expoſe them unto diſgrace; and in the Spirit of Meekneſs endeavouring to reſtore them when they are overtaken and fallen into ſin, 1 *Pet.* 5. 1. *Charity ſhall cover the multitude of ſins.* Matth. 1. 16. *Joſeph* being a juſt man, and not willing to make her a publick Example, was minded to put her away privily, *Gal.* 6. 1. Brethren, if a Man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch an one in the Spirit of Meekneſs, conſidering thy ſelf, leſt thou alſo be tempted. 4. By re-

reproving them before others only when there is need, and that with respect to their Condition, and remembrance of what is Praise-worthy in them, *Matt.* 18. 15, 16. *If thy Brother shall trespass against thee, go and tell him his fault between thee and him alone: But if he will not hear thee, then take one or two more,* &c. Rev. 2. 2, 4. *I know thy works, and thy labour, and thy patience,* &c. *Nevertheless I have somewhat against thee,* &c.

78 Quest. *What is forbidden in the Ninth Commandment?*

Answ. The Ninth Commandment forbiddeth whatsoever is prejudicial to Truth, or injurious to our own, or our Neighbour's good Name.

Q. 1. *What is more generally forbidden in the Ninth Commandment?*

A. In this Ninth Commandment is more generally forbidden two things, 1. Whatsoever is prejudicial to Truth, 2. Whatsoever is injurious to our own or our Neighbour's good Name.

Q. 2. *What is forbidden in this Ninth Commandment as prejudicial to Truth?*

A. The Ninth Commandment forbiddeth, as prejudicial to Truth, all Falshood and Lying whatsoever, whether it be Lyes to make mischief, as false Accusations of others; or Lyes to make gain, as falsifying of our Word and over-reaching our Neighbour for advantage to ourselves; or Lyes to cause wonder, as the inventing of strange and false News; or Lyes to make sport, as in lying Jests; or Lyes to make excuse, as in all Lyes for the covering of our own or others faults, *Col.* 3. 9. *Lye not one to another, seeing that ye have put off the Old Man, with his deeds.* Rev. 21. 8. *All Lyars shall have their part in the Lake which burneth with Fire and Brimstone.*

Q. 3. *What doth the Ninth Commandment forbid, as injurious unto our own good Name?*

A. The Ninth Commandment forbiddeth, as injurious unto our good Name, 1. The doing any thing which is justly of evil report, and may prejudice our Reputation among

mongſt Men, ſuch as committing Adultery, Theft, Fraud, nd any kind of baſeneſs and wickedneſs, which is not nly diſhonourable unto God, but diſhonourable unto our lves, *Prov.* 6. 32. *Whoſo committeth Adultery with a Woman lacketh Underſtanding; a Wound and Diſhonour ſhall e get, and his Reproach ſhall not be wiped away,* 1 Sam. 2. 4, 30. *Nay, my Sons, for it is no good report that I hear: Now the Lord ſaith, Be it far from me; for they that honour me, I will honour; and they that deſpiſe me, ſhall be ghtly eſteem'd.* 2. All Boaſting and Vain-glory, and that whether we boaſt of a falſe Gift, or thoſe Gifts which we eally have, and render our ſelves contemptible in the yes of God, and of the more judicious Chriſtians, 1 *Cor.* 3. 4, 5. *Charity vaunteth not it ſelf, is not puffed up, behaeth not it ſelf unſeemly.* Prov. 25. 14. *Whoſo boaſteth himſelf of a falſe Gift, is like Clouds and Wind without Rain.* Matt. 23. 12. *Whoſoever ſhall exalt himſelf ſhall be abaſed; and he that ſhall humble himſelf, ſhall be exalted.* 3. Bearing falſe witneſs againſt our ſelves, in accuſing our lves of that whereof we are not guilty; and by denying the Gifts and Graces which God hath given us, endeavouring to leſſen our Eſteem, that hereby we might be umber'd amongſt thoſe from whom we are through Grace edeem'd, *Col.* 2. 18. *Let no Man beguile you of your Reward in a voluntary Humility.* 4. Unneceſſary and imrudent diſcovery of our real Infirmities, unto the ſcorn f the Wicked and Ungodly.

Q. 4. *What doth the Ninth Commandment forbid, as injurious unto the good Name of our Neighbour?*

A. The Ninth Commandment doth forbid, as injurious unto the good Name of our Neighbour, 1. Perjury or alſe ſwearing, and falſe accuſation, or any ways bearing alſe witneſs againſt our ſelves, or ſuborning others to ear falſe witneſs againſt our Neighbour; *Zech.* 8. 17. Let none of you imagine Evil in your Hearts againſt his Neighbour, and love no falſe Oath: For all theſe are hings that I hate, ſaith the Lord. 2 *Tim.* 3. 1, 2, 3. This know alſo, that in the laſt days perilous Times ſhall ome. For Men ſhall be Lovers of their own ſelves, Covetous, Boaſters, Proud, Blaſphemers, Diſobedient o Parents, Unthankful, Unholy, without natural Affection,

fection, Truce-breakers, false Accusers, Incontinent, Fierce, Despisers of those that are Good, *Psal.* 35. 11. *False witnesses did rise up, they laid to my charge things that I knew not.* Prov 19. 5. *A false witness shall not be unpunished, and he that speaketh lies shall not escape.* Acts 6. 12, 13. *And they brought him to the counsel, and set up false witnesses, which said, This Man ceaseth not to speak blasphemous words,* &c. 2. Judging, evil speaking, and rash censuring of our Neighbours for doubtful or smaller matters, especially when we are guilty of the same or of greater faults our selves, *Acts* 28. 4. *And they said, No doubt this Man is a murderer, whom though he hath escaped the Sea, yet vengeance suffereth not to live.* Mat. 7. 1, 3. *Judge not, that ye be not Judged: And why beholdest thou the Mote that is in thy Brothers eye, but considerest not the Beam that is in thine own eye?* Rom. 2. 1. *Therefore thou art inexcusable, O man, whosoever thou art that Judgest: for wherein thou judgest another, thou condemnest thy self: for thou that judgest doest the same things.* Jam. 4. 11. *Speak not evil one of another, Brethren. He that speaketh evil of his Brother, and judgeth his Brother, speaketh evil of the Law, and judgeth the Law: but if thou judge the Law, thou art not a doer of the Law, but a Judge.* 3 Scoffing, deriding, reviling and reproachful speeches unto the face of our Neighbours, and all backbiting of them, which may wound or detract from their due reputation, *Psal.* 50. 19, 20. *Thou givest thy Mouth to evil, thy Tongue frameth deceit; thou sittest and speakest against thy brother, and slanderest thine own Mothers Son.* Psa. 15. 1, 3. *Who shall dwell in thy Holy Hill? He that back-biteth not with his Tongue, nor doth evil to his Neighbour.* Lev. 19. 16. *Thou shalt not goup and down as a Tale-bearer among the People.* 1 Tim. 5. 13. *And withal they learn to be idle, wandring about from House to House: and not only idle, but tatlers also, speaking things which they ought not.* 2 Cor. 12. 20. *Lest there be debates, envyings, back-bitings, whisperings, swelling tumults.* 5. Raising or taking up evil reports against our Neighbours without good proof, *Exo.* 23. 1. *Thou shalt not raise a false report.* Psal. 15. 4. *Nor take up a reproach against thy Neighbour.* Prov. 29. 11. *If a Ruler hearken to lies, all his Servants are wicked.*

79. Quest.

79 Quest. *Which is the Tenth Commandment?*

Answ. The Tenth Commandment is, *Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's.*

80 Quest. *What is requir'd in the Tenth Commandment?*

Answ. The Tenth Commandment requireth full Contentment with our own Condition, with a right and charitable frame of Spirit towards our Neighbour, and all that is his.

Q. 1. *What doth the Tenth Commandment require in reference to our selves?*

A. The Tenth Commandment doth require in reference to our selves, full Contentment with our own Condition, *Heb. 13. 5. Let your Conversation be without Covetousness, and be content with such things as ye have.*

Q. 2. *Wherein doth Contentment with our own Condition consist?*

A. Contentment with our own Condition doth consist in our free acquiescence and complacency with God's disposal of us, whereby we like our present Condition, as best and most fit for us.

Q. 3. *How may we attain Contentment in a prosperous Condition, when we abound in wealth and the good things of this Life?*

A. We may attain Contentment in a prosperous Condition, and when we abound in Wealth and the good things of this Life, 1. By not setting our Hearts too much upon, nor expecting too much from any of these things, *Psa. 62. 10. If Riches encrease, set not your Hearts upon them. Luke 12. 15. Take heed and beware of Covetousness, for a man's life consisteth not in the abundance of the things which he possesseth.* 2. By placing our chief happiness in God and

things

things above, and chiefly ſeeking to enjoy God in the good things which we have, *Pſal.* 16. 5, 6. *The Lord is the portion of mine Inheritance and of my Cup, thou maintainest my Lot: The lines are fallen unto me in pleaſant places, I have a goodly heritage.* 3. By readineſs to diſtribute to the neceſſities of others, which is accompanied with God's Love and Bleſſing, who giveth the greateſt Comfort in theſe things unto ſuch, 2 *Cor.* 9. 7, 8. *God loveth a chearful Giver, and God is able to make all Grace abound toward you, that ye always having Allſufficiency in all things, may abound unto every good work.* 4. By Prayer and ſeeking to God, through Chriſt, for his Grace of Contentment, without which, the more we have in the World, the more our Deſires after Encreaſe will be enlarg'd, and the leſs we ſhall be ſatisfied.

Q. 4. *How may we attain Contentment in a low, neceſſitous and afflicted Condition?*

A. We may attain Contentment in a low, neceſſitous and afflicted Condition. 1. By attaining true Godlineſs unto which alone true Contentment is annex'd, 1 *Tim.* 6. 6. *Godlineſs with Contentment is great Gain:* 2. By being fully perſwaded of, and ſeriouſly and underſtandingly eying the wiſe and good hand of God's Providence in his diſpoſal of us, and bringing any affliction upon us, *Job* 1. 21. *The Lord gave, and the Lord hath taken away, bleſſed be the Name of the Lord.* Pſal. 39. 9. *I was dumb, I open'd not my Mouth, becauſe thou didſt it.* Pſal. 119. 75. *I know, O Lord, that thy Judgments are right, and that thou in faithfulneſs haſt afflicted me.* 3. By getting an Intereſt and truſting in God's Promiſe, to cauſe all things, even the worſt things that can befal us, to work together for good, *Rom.* 8. 28. *And we know that all things work together for good to them that love God, to them who are called according to this Promiſe.* 5. Humility and a deep ſenſe of our undeſervings, and ill deſerving at God's hands for our ſins, *Gen.* 32. 10. *I am not worthy of the leaſt of all thy Mercies, and of all the Truth which thou haſt ſhew'd unto thy Servant.* Dan. 9. 8. *O Lord, to us belongeth Confuſion of Face, becauſe we have ſinned againſt thee.* 5. By looking to others, better than our ſelves, who have been low in the World, and more afflicted than we have been

our Saviour had not where to lay his Head, and those of whom the World was not worthy, had no certain dwelling place in the World, and many of them destitute, afflicted, and tormented. 6. By labouring so much more to abound in spiritual riches, the less we have of temporal; and if we have no earthly Inheritance, to secure right unto, and live by Faith upon our Heavenly Inheritance; hereby the poorest sometimes becomes the richest, and those that have most outward trouble have most inward Joy, *Jam.* 2. 5. *Hath not God chosen the poor of this World rich in Faith, and Heirs of the Kingdom, which he hath promised to them that love him.* 1 Thes. 1. 6. *Having received the word in much affliction, with joy of the Holy Ghost.* 7. By considering how we brought nothing into the World, and that we can carry nothing with us out of it, *Job* 1. 21. *Naked came I out of my Mothers womb, and naked shall I return thither.* 1 Tim. 6. 7, 8. *For we brought nothing into the World, and it is certan we can carry nothing out; and having Food and Raiment, let us be therewith content.* 8. By going to Christ, to teach us the lesson of universal contentment, and fetching strength from him to exercise his grace in every condition. *Phil.* 4. 11, 12, 13. *Not that I speak in respect of want, for I have learned in whatsoever state I am, therewith to be content: I know both how to be abased, and I know how to abound: every where, and in all things I am instructed, both to be full and to be hungry, both to abound, and to suffer need: I can do all things through Christ which strengtheneth me.*

Q. 5. *What doth the Tenth Commandment require in reference unto our Neighbour?*

A. The Tenth Commandment doth require in reference unto our Neighbour, a right and charitable frame of spirit toward him and all that is his.

Q. 6. *Wherein doth this right and charitable frame of spirit towards our Neighbour, and all that is his, consist?*

A. This right and charitable frame of Spirit towards our Neighbour, and all that is his, doth consist, 1. In our affections of love, desire and delight towards and in our Neighbour, and his welfare, together with grief and sorrow with and for our Neighbour's evil and sufferings, *Rom.* 12. 10, 15. *Be kindly affectioned one with another,*

with

with brotherly Love: Rejoice with them that rejoice, and weep with them that weep. Heb. 13. 1. *Remember them that are in bonds, as bound with them; and them which suffer adversity, as being your selves also in the body.* 2. In a ready disposition and habitual inclination unto these affections towards our Neighbour.

Q. 7. *How may we attain such affections and dispositions towards our Neighbour?*

A. We may attain such affections and dispositions towards our Neighbour, 1. By getting the Law of God written upon our Hearts, whereby we are wrought unto a love of the Law, and to an inclination to do it; *Hebr.* 8. 10. *I will put my Law in their Minds, and write them in their Hearts.* 2. By getting our Affections chiefly set upon God, which will incline unto any right Affections one towards another; 1 *John* 5. 1. *Every one that loveth him that begat, loveth also him that is begotten of him.* 3. By Faith in Jesus Christ, which worketh the Heart both by a true love to God, and one towards another, *Gal.* 5. 6. *But Faith which worketh by Love.* 4. By looking unto, and following the example of Jesus Christ, *Ephes.* 5. *ver.* 2. *And walk in love, as Christ hath loved us, and gave himself for us.*

81 Quest. *What is forbidden in the Tenth Commandment?*

Answ. The Tenth Commandment forbiddeth all discontentment with our own Estate, envying or grieving at the good of our Neighbour, and all inordinate Motions and Affections to any thing that is his.

Q. 1. *What are the Sins forbidden in the Tenth Commandment?*

A. The Sins forbidden in the Tenth Commandment are, 1. All discontentment with our own Estate. 2. All envying at the good of our Neighbour. 3. All inordinate Motions and Affections towards any thing that is his.

Q. 2. *Wherein doth Discontentment with our own Estate shew it self?*

A. Discontentment with our own Estate doth shew it self, in our not liking, or not being well pleas'd with our own present Condition, in our murmuring and repining, in our vexing and fretting, in our quarreling and complaining of our Condition, and taking no rest nor quiet therein, 1 *Kin.* 21. 3, 4. *And* Naboth *said unto* Ahab, *The Lord forbid that I should give the Inheritance of my Father unto thee. And* Ahab *came into his House heavy and displeased, and he laid him down upon his Bed, and turn'd away his Face, and would eat no Bread.* Esth. 5. 11, 13. *And* Haman *told them of the glory of his Riches, and the multitude of his Children, and all the things wherein the King had promoted him; yet all this availeth me nothing, so long as I see* Mordecai *the Jew sitting at the King's Gate.* 1 Cor. 10. 10. *Neither murmur ye, as some of them also murmur'd, and were destroy'd of the Destroyer.*

Q. 3. *Whence doth Discontent with our own Estate arise?*

A. Discontentment with our own Estate doth arise, 1. From our not believing, or not trusting the Providence of God, who orders every particular circumstance of our Estate and Condition, and hath promis'd to order it for the best, *Matt.* x. 29, 30, 31. *Are not two Sparrows sold for a Farthing? and one of them shall not fall to the Ground without your Father. But the very Hairs of your Head are all number'd. Fear ye not therefore, ye are of more value than many Sparrows.* 2. From Pride, and overvaluing our selves, as if we had some desert of our own, and such Thoughts, as if 'twere fit that such unworthy Persons as we are should be in a better condition than that wherein God hath placed us. 3. From a carnal Heart fill'd with inordinate Self-love, which if God's Providence doth not gratifie with full Provisions for the Flesh, it doth vex and grieve, and is disquieted. 4. From inordinate affections to, and expectations of and from these outward things, which cause inordinate grief and trouble in the loss of these things, and great discontent in the disappointment of what we expected of them, and from them.

Q. 4. *How may we be cured of Discontentment with our own Estate?*

A. We may be cured of Discontentment with our own Estate, by mourning for it, and application of our selves unto the Lord Jesus Christ for pardon and healing; and by the diligent use of the means before directed for the attainment of the Grace of true Contentment.

Q. 5. *What is the second Sin forbidden in the Tenth Commandment?*

A. The second Sin forbidden in the Tenth Commandment is Envy, *Gal.* 5. 26. *Let us not be desirous of Vain-glory, provoking one-another, envying one-another.*

Q. 6. *What is Envy?*

A. Envy is grief at another's good, when the parts and gifts of the Mind, or the strength and beauty of Body, or the wealth and outward prosperity, or the esteem and honour, or any good thing which another hath, more than our selves, is a grief and trouble unto us, *Psal.* 112. 9, 10. *His Horn shall be exalted with honour, the wicked shall see it and be griev'd; he shall gnash his Teeth, and melt away.* Nehem. 2. 10. *When* Sanballat *and* Tobiah *heard it, it griev'd them exceedingly, that there was come a man to seek the welfare of the Children of* Israel.

Q. 7. *Why ought we to forbear envying one-another?*

A. We ought to forbear envying one-another, 1. Because this Sin is very offensive unto God, reflecting great dishonour upon his Goodness, *Mat.* 20. 25. *Is thine Eye evil because I am good?* 2. Because this Sin is promoted by, and makes us like the Devil, that envious Spirit, *John* 8. 44. *Ye are of your Father the Devil, and the Lusts of your Father ye will do.* 3. Because this Sin of Envy is Heart-murder, and the Spring of much strife and contention, and of much evil and mischief, which we shall be ready to do unto those whom we envy, *Jam.* 3. 16. *Where envying and strife is, there is confusion and every evil work.* 4. Because this Sin of Envy is very injurious unto our selves.

1. To our Bodies; it causeth a wasting and decay, and is the foundation of many Distempers and Diseases where it doth prevail, *Prov.* 14. 30. *Envy is the rottenness of the Bones.*

2. To

2. To our Souls; it puts our Souls out of frame, and unfits us for the Duties of God's Worship, 1 *Pet.* 1. 2. *Wherefore laying aside all Malice, and Guile, and Hypocrisies, and Envyings, and evil-speakings, as new-born Babes, desire the sincere Milk of the Word, that ye may grow thereby.*

3. To both Body and Soul, being such a Sin, as without Repentance and the mortification of it, will destroy both Body and Soul in Hell.

Q. 8. *How may we be deliver'd from this Sin of Envy?*

A. We may be deliver'd from this Sin of Envy,

1. By conviction of its evil, and hearty grief for it.

2. By application of the Blood of Christ through Faith, for the cleansing of our Hearts from it, 1 *John* 1. 7. *The Blood of Christ cleanseth from all Sin.*

3. By cordial Love and Charity towards our Neighbour, 1 *Cor.* 13. 4. *Charity suffereth long, and is kind; Charity envieth not.*

4. By the indwelling of the Spirit, thro' whom alone this Sin can be mortified and subdued, *Rom.* 8. 13. *If ye through the Spirit do mortifie the Deeds of the Body, ye shall live:*

Q. 9. *What is the third Sin which the Tenth Commandment doth forbid?*

A. The third Sin which the Tenth Commandment doth forbid is, all inordinate Motions and Affections towards any thing that is our Neighbour's, *Col.* 3. 5. *Mortifie therefore your Members which are upon Earth, Fornication, Uncleanness, inordinate Affections, evil Concupiscence, and Covetousness, which is Idolatry.*

Q. 10. *What special inordinate Motion and Affection is forbidden in this Commandment?*

A. The special inordinate Motion and Affection which is forbidden in this Commandment, is coveting that which is our Neighbour's, either his House, or Wife, or Manservant, or Maid-servant, or Ox, or Ass, or any thing that is his.

Q. 11. *Why ought we not to covet any thing that is our Neighbour's?*

A. We ought not to covet any thing which is our Neighbour's, 1. Because God hath directly forbidden it.

2. Because it is both Uncharitableness and Injustice towards our Neighbour, to covet any thing that is his. 3. Because we lose the comfort of that which is our own, by coveting and inordinately desiring that which is another's.

Q. 12. *Doth this Tenth Commandment forbid only the actual coveting that which is another's?*

A. The Tenth Commandment doth not only forbid the actual coveting that which is another's, but also all habitual Inclinations hereunto, and all those inordinate motions of the Spirit this way, which do precede the consent of the Will, which is part of Original Sin, with which humane Nature is universally polluted and deprav'd.

82 Quest. *Is any man able perfectly to keep the Commandments of God?*

Answ. No meer man, since the Fall, is able in this Life perfectly to keep the Commandments of God, but daily doth break them in Thought, Word, and Deed.

Q. 1. *What is it perfectly to keep the Commandments of God?*

A. To keep perfectly the Commandments of God, is to keep all the Commandments of God, and at all times, without the least breach of 'em in regard of disposition, inclination, thought, affection, word, or conversation.

Q. 2. *Was ever Man able perfectly to keep the Commandments of God?*

A. Before the Fall, the first Man *Adam* was able perfectly to keep God's Commandments, he having Power given unto him in the first Creation to fulfill the Condition of the first Covenant of Works, which requir'd perfect Obedience; but since the Fall, no meer Man is able to do this.

Q. 3. *Was not the Lord Jesus Christ able perfectly to keep the Commandments of God?*

A. The Lord Jesus Christ was both able, and also did perfectly keep the Commandments of God; but he was not a meer Man, being both God and Man in one Person, *Heb.* 4. 15. *He was in all points temp.ed like as we are, yet without Sin.*

Sin. Rom. 5. 9. *Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.*

Q. 4. *Shall ever any meer Man be able perfectly to keep God's Commandments?*

A. The Saints, who are meer Men, though not in this Life, yet hereafter in Heaven they shall be made perfect themselves, and be enabled perfectly to obey God in whatsoever he shall require of them, *Heb.* 12. 22, 23. *We are come to Mount* Sion, *to the heavenly* Jerusalem, *to an innumerable Company of Angels, to the general Assembly and Church of the First-born, and to the Spirits of just Men made perfect.*

Q. 5. *Doth not the Saints on Earth keep the Commandments of God?*

A. The Saints on Earth do keep the Commandments of God sincerely, but not perfectly, 2 *Cor.* 1. 12. *For our rejoycing is this, the testimony of our Conscience, that in godly Sincerity we have had our Conversation in this world.* Psal. 130. 3. *If thou, Lord, shouldest mark iniquities, Lord, who shall stand?*

Q. 6. *Do not Saints attain Perfection here in this Life?*

A. 1. All Saints ought to endeavour after Perfection, and that they may attain higher and higher degrees thereof, *Mat.* 5. 48. *Be ye therefore perfect, as your Father which is in Heaven is perfect.* 2. No Saints on Earth ever did attain absolute Perfection, so as to obey God in all things, at all times, without any sin.

Q. 7. *How do you prove no Saints ever did attain Perfection in this life?*

A. That no Saints did ever attain Perfection in this Life, may be proved, 1. Because the best of Saints in this Life are renewed but in part, and have remainders of flesh and corruption, which doth rebel and war against the Spirit, and renewed part, in them, *Gal.* 5. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.* 2. Because the Scripture telleth us expressly, that none are without sin, and that such are deceivers of themselves, and make God a liar, that affirm the contrary, *Eccles.* 7. 20. *For there is not a just man upon the earth, that doeth good, and sinneth not,* 1 Kings 8. 46. *For there is no man that sinneth not.* Jam. 3. 2. *For in*

many things we offend all. 1 *John* 1. 8, 10. *If we say we have no sin, we deceive our selves, and the truth is not in us. If we say we have not sinned, we make him a liar, and his word is not in us.* 3. Because the Scripture hath recorded the Sins of the most holy that ever lived. *Abraham's* dissimulation concerning his Wife, *Gen.* 20. 2. *And* Abraham *said of* Sarah *his Wife, she is my Sister.* The like dissimulation of *Isaac, Gen.* 26. 7. *And he said, she is my Sister, for he feared to say, she is my wife. Jacob's* Lie to his Father, *Gen.* 27. 24. *And he said, Art thou my very son* Esau? *and he said, I am.* Joseph's swearing by the Life of *Pharoah, Gen.* 42. 15. *By the life of* Pharoah *ye shall not go hence, except your youngest brother come hither. Moses's* unadvised speech, *Psal.* 106. 33. *They provoked his spirit so that he spake unadvisedly with his lips.* The Scripture recordeth *Noah's* Drunkenness, *Lot's* Incest, *David's* Murder and Adultery, *Job's* and *Jeremiah's* impatience, and cursing their Birth-day: *Peter's* denial of his Master with Oaths and Curses, and his dissimulation afterwards before the *Jews: Paul* and *Barnabas's* contention. And if such persons as these, who were filled with the Holy Ghost, and had as great a measure of Grace as any which we read of, either in the Scripture or any History, were not perfect without sin, we may safely conclude, that no Saints in this life have ever attained unto absolute perfection.

Q. 1. *Doth not the Scripture tell us,* 1 John 3. 8. *Whosoever is born of God doth not commit sin; for his Seed remaineth in him, and he cannot sin, because he is born of God. And if the Saints are without Sin in their Life, are they not perfect?*

A. 1. If the sense of this place should be, then such as are born of God do not commit sin at all, that no regenerate persons which are born of God would ever be found committing of sin; but the Scripture doth record the sins of many regenerate Persons, as hath been shewn; and experience doth evidence the same, that such as are born of God commit sin, and therefore that cannot be the meaning of the place, such as are born of God do not commit sin at all. 2. Such as are born of God do not commit Sin: That is,

1. They

1. They do not commit Sin with the full consent of their will, which is in part renew'd, and which, so far as 'tis renew'd, doth oppose Sin, though sometimes it may be overpower'd by the strength and violence of Temptation.

2. They do not live in a course of Sin, as the Unregenerate do.

3. They do not commit Sin unto Death, as, 1 *John* 5: 17, 18. *All Unrighteousness is Sin; and there is a Sin unto Death: We know that whosoever is born of God sinneth not*, that is, not unto Death.

Q. 9. *Doth not God himself testifie concerning* Job, *that he was a perfect Man*? Job 1. 8. Hast thou consider'd my Servant *Job*, that there is none like him upon the Earth, a perfect Man? *Doth not* Hezekiah *also plead his Perfection with the Lord, when he was sick*? 2 Kin. 20. 3. Remember now that I have walk'd before thee with a perfect Heart. *And doth not* Paul *also assert himself and other Christians to be perfect*? Phil. 3. 15. Let us therefore, as many as be perfect, be thus minded; and how then is Perfection unattainable by the Saints in this Life?

A. 1. This Perfection which is ascrib'd to the Saints in the Scripture, is not to be understood of absolute Perfection and Freedom from all Sin, for the Reasons already given, which prove the contrary; but is to be understood of Sincerity, which is Evangelical Perfection, or at the furthest, of comparative Perfection, not of absolute Perfection.

2. Thus we are to understand the Perfection which God testifieth of *Job*, *Hast thou consider'd my servant* Job, *that there is none like him in the Earth, a perfect man*? That is, so perfect as he is, a perfect and upright Man: His Perfection consisted in his Uprightness and Sincerity; and that *Job* was not absolutely perfect, doth appear from his Sin a little after, in his cursing his Birth-day, *Job* 3. 3. *Let the day perish whereon I was born*; and after he is charg'd with sin, *Job* 34. 37. he multiplieth his Words against God.

3. So also *Hezekiah*'s Perfection, which he pleadeth, was no more than his Sincerity, *Remember, I have walk'd before thee in truth, and with a perfect Heart*; and the Scripture doth note his Sin a little after, which is a clear Evidence that he was not absolutely perfect; 2 *Chron.* 32. 25.

But Hezekiah *render'd not again according to the Benefit done unto him; for his Heart was lifted up, therefore wrath was upon him, and upon* Judah *and* Jeruſalem.

4. In the ſame place where the Apoſtle *Paul* doth aſſert himſelf and other Chriſtians to be perfect, he doth acknowledge that he was not perfect, *Phil.* 3. 12, 13. *Not as tho' I had already attain'd, either were already perfect, but I follow after: if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus: Brethren, I count not my ſelf to have apprehended,* &c. Therefore the Perfection which he had attain'd, which he ſpeaketh of, *ver.* 15. is to be underſtood of Evangelical Perfection; the Perfection which he had not attain'd, is to be underſtood of abſolute Perfection. It is evident therefore, that no Saints do attain abſolute Perfection in this Life, and ſuch as do pretend unto it, 'tis thro' their Ignorance of themſelves and of God, and the extent of God's Law.

Q. 10. *Do all the Children of Men, and the Saints themſelves, break the Commandments of God in this Life?*

A. The Saints themſelves, and much more ſuch as are no Saints, do daily break the Commandments of God in Thought, Word, and Deed, *Gen.* 8. 21. *The imagination of Man's Heart is evil from his Youth.* Jam. 3. 8. *The Tongue cannot Man tame, it is an unruly evil, full of deadly poyſon.* John 3. 19. *Men lov'd Darkneſs rather than Light, becauſe their Deeds were evil.*

Q. 11. *Are all Thoughts of Sin breaches of God's Commandments, when they are without evil Words or Actions?*

A. All Thoughts of Sin are breaches of God's Commandments without evil Words or Actions, when they are accompanied with evil Inclinations, Deſires, and Affections, *Mat.* 5. 28. Whoſoever looketh on a Woman to luſt after her, hath committed Adultery with her already in his Heart. *Mat.* 15. 19. Out of the Heart proceedeth evil Thoughts, Murders, Adulteries, Fornication, Theſts, Falſe witneſſes, Blaſphemies.

Q. 12. *May not the Saints in this Life be kept from ſinful Thoughts, Words, and Actions?*

A. 1. The Saints in this Life cannot be wholly free from all ſinful Thoughts, Words, and Actions, becauſe all, even the beſt of Saints, thro' remaining Corruption, are ſubject to daily Infirmities and Defects. 2. The

2. The Saints in this Life may be kept from all groſs Sins of Thought, Word, and Deed; and they are kept from the reigning power of any Sin.

Q. 13. *How are the Saints kept from groſs Sins, and the reigning power of any Sin?*

A. The Saints are kept from groſs Sins, and the reigning power of any Sin,

1. By the reign of Chriſt in their Hearts.

2. By the mortification of Sin in the Root of it, thro' the Spirit.

3. By watchfulneſs againſt Sin in the Thoughts.

4. By avoiding Occaſions of Sin, and reſiſting Temptations unto it.

83 Queſt. *Are all the Tranſgreſſions of the Law equally heinous?*

Anſw. Some Sins in themſelves, and by reaſon of ſeveral aggravations, are more heinous in the ſight of God than others.

Q. 1. *What is it for Sins to be heinous?*

A. Sins are heinous as they are grievous and offenſive unto God.

Q. *Are not all Sins heinous unto God?*

A. All Sins are heinous unto God; but all Sins are not equally heinous; for ſome Sins are more heinous in the ſight of God than others.

Q. 3. *How many ways are ſome Sins more heinous in the ſight of God than others?*

A. Two ways: 1. Some Sins are more heinous in themſelves. 2. Some Sins are more heinous than others, in regard of their ſeveral aggravations.

Q. 4. *What Sins are more heinous in themſelves than others?*

A. 1. Sins againſt the firſt Table of the Law are more heinous than Sins againſt the ſecond Table of the Law: Thus Idolatry is more heinous than Adultery; Sacrilege is more heinous than Theft; Baſphemy againſt God is more heinous than ſpeaking ill againſt our Neighbour; and ſo proportionably, the higheſt Sin committed againſt

God more immediately, is more heinous than the highest Sin committed more immediately against Man; and the lowest Sin committed immediately against God, is more heinous than the lowest Sin committed against Man, 1 *Sam.* 2. 25. *If one Man sin against another, the Judge shall judge him; but if a Man sin against the Lord, who shall entreat for him?*

2. Some Sins against the second Table of the Law are more heinous in themselves than others against the same second Table; as Murder is more heinous than Adultery, Adultery more heinous than Theft, Theft more heinous than coveting thy Neighbour's House: And here may be added, that the same Sins of any kind ripen'd into Actions are more heinous in themselves than those Sins in the Thoughts only and Inclinations. This is evident from the greater Displeasure which God doth express in Scripture for some Sins than for others, against the second Table of the Law, and for sinful Works, than for sinful Thoughts.

3. Sins against the Gospel are more heinous in themselves than Sins against the Law, Sins against the Gospel being committed against the greatest Light that ever did shine upon Men, and the greatest Love and Grace of God that ever was shewn unto Men; and therefore the Punishment of Gospel-sinners will be greater than the Punishment of the most notoriously wicked Heathens, *Mat.* 11. 20, 21, 22, 23, 24. *Then began he to upbraid the Cities wherein most of his mighty works were done, because they repented not; Woe unto thee* Chorazin, *woe unto thee* Bethsaida; *it shall be more tolerable for* Tyre *and* Sidon *at the Day of Judgment than for you. And thou* Capernaum, *which art exalted to Heaven, shalt be brought down to Hell: It shall be more tolerable for the Land of* Sodom *in the Day of Judgment than for thee.*

Q. 5. *What are the Aggravations which render some Sins more heinous than others?*

A. The Aggravations which render some Sins more heinous than others, are the Circumstances which attend 'em.

Q. 6. *What is the first Aggravation of Sin?*

A. The first Aggravation of Sin is from the Person offending. Thus the Sins of Magistrates, Ministers, Parents, the Aged, and all Governours, are more heinous in the same kind

kind than the ſame Sins of Subjects, People, Children, the Younger, and thoſe which are under Government, becauſe of the ill Example and ill Influence of the Sins of the one beyond the other, 1 *Kin.* 14. 16. *And he ſhall give* Iſrael *up becauſe of* Jeroboam, *who did ſin, and who made* Iſrael *to ſin.* Mic. 3. 8. *The Prophets make my People to err.* Thus the Sins alſo of Profeſſors, and God's People, are more heinous than the Sins of the Wicked and Ungodly in the ſame kind, becauſe the Name of God is hereby more blaſphemed, and the Wicked are hereby more harden'd in their Sins, *Rom.* 2. 24, 25. *Thou that makeſt thy boaſt of the Law, through breaking of the Law diſhonoureſt thou God? For the Name of God is blaſphemed amongſt the* Gentiles *thro' you.*

Q. 7. *What is the ſecond Aggravation of Sin?*

A. The ſecond Aggravation of Sin is from the Place: Thus Sins committed in a Land of Light are more heinous than the ſame Sins committed in a Place of Darkneſs, *Iſa.* 26. 10. *In the land of Uprightneſs he will deal unjuſtly, and will not behold the Majeſty of the Lord.* Thus Sins committed in a place of great Deliverance and Mercies are more heinous than the ſame Sins committed in another place, *Pſal.* 106. 7. *They remembred not the multitude of his Mercies, but provoked him at the Sea, even the Red-ſea.* Thus alſo Sins committed in a publick place, whereby others may be enticed and defiled, are more heinous than the ſame Sins committed in ſecret places, 2 *Sam.* 16. 22. *They ſpread* Abſalom *a Tent upon the top of the Houſe, and* Abſalom *went in to his Father's Concubines in the ſight of all* Iſrael.

Q. 8. *What is the third Aggravation of Sin?*

A. The third Aggravation of Sin is from the Time: Thus Sins committed on the Sabbath-day are more heinous than the ſame Sins committed on the Week-days, Drunkenneſs or Adultery is heinous and abominable on any Day in the ſight of God, but Drunkenneſs or Adultery, or any other ſuch Sins, are more heinous before God on the Sabbath-day. Thus Sins committed in or after the time of trouble and affliction are more heinous than if committed at another time, 2 *Chron.* 28. 22. *In the time of his diſtreſs did he treſpaſs yet more againſt the Lord; this is that King* Ahaz. *Iſa.* 1. 5. *Why ſhould he be ſtricken any more? He will revolt*

have an interest in Jesus Christ and his imputed Righteousness, and the Promise he hath made of Remission and Salvation unto us, *Phil.* 3. 9. *And be found in him, not having mine own Righteousness, but that which is thro' the Faith of Christ, the Righteousness which is of God by Faith.* Acts 10. 43. *To him give all the Prophets witness, that thro' his Name, whosoever believeth on him shall receive remission of Sins.* Eph. 2. 8. *By Grace are ye sav'd thro' Faith.*

Q. 3. *Why doth God require of us Repentance unto Life, that we may escape his Wrath and Curse?*

A. God requireth of us Repentance unto Life that we may escape his Wrath and Curse, because the Promise of forgiveness of Sin is made to Repentance, as a concomitant of Faith; and it is not for God's honour to pardon and save any that go on still in their Trespasses, *Acts* 3. 19. *Repent ye therefore, and be converted, that your Sins may be blotted out.* Acts 20. 21. *Testifying both to the* Jews, *and also to the* Greeks, *Repentance towards God, and Faith towards our Lord Jesus Christ.*

Q. 4. *Why doth God require of us the diligent use of all outward means, that we may escape his Wrath and Curse?*

A. God doth require of us the diligent use of all outward means to escape his Wrath and Curse, because altho' God could save without means, yet it is his Will to appoint means; which having his institution, we cannot expect the Benefits of Redemption and Salvation should be communicated to us any other way, 1 *Cor.* 1. 21. *It pleased God by the foolishness of Preaching to save them that believe.* Acts 8. 22. *Pray God, if perhaps the thought of thine Heart may be forgiven thee.*

86 Quest. *What is Faith in Jesus Christ?*

Answ. Faith in Jesus Christ is a saving Grace, whereby we receive and rest upon him alone for Salvation, as he is offer'd to us in the Gospel.

Q. 1. *How is Faith a Saving Grace?*

A. Faith is a Saving Grace, not by the act of believing, as an Act, for then it would save as a Work, whereas we are sav'd by Faith in opposition to all Works; but Faith is

saving Grace, as an Instrument, apprehending and applying Jesus Christ and his perfect Righteousness, whereby alone we are saved, *John* 3. 16. *For God so loved the World, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting Life.* Acts 16. 31. *And they said, Believe on the Lord Jesus, and thou shalt be saved.* Rom. 3. 22. *Even the Righteousness of God, which is by Faith of Jesus Christ unto all, and upon all them that believe.*

Q. 2. *Who is the Author of Faith in Jesus Christ?*

A. The Author of Faith in Jesus Christ is GOD, whose Gift it is, and who works this Grace of Faith in the Soul by his Spirit, *Eph.* 2. 8. *Ye are saved thro' Faith, and that not of your selves, it is the Gift of God.* Col. 2. 11. *You are risen with him, thro' the Faith of the operation of God.*

Q. 3. *How doth God work this Grace of Faith in the Souls of Men?*

A. God doth work this Grace of Faith in the Souls of Men ordinarily, by hearing the Word preach'd, *Rom.* 10. 17. *So then Faith cometh by hearing, and hearing by the Word of God.* 1 Cor. 15. 11. *So we preach, and so ye believe.*

Q. 4. *What is the Object of this Grace of Faith?*

A. The Object of this Grace of Faith is the Lord Jesus Christ, and his Righteousness, and the Promises which are made thro' him in the Covenant of Grace, *John* 3. 11. *He that believeth on him is not condemn'd.* Rom. 1. 17. *For therein is the Righteousness of God reveal'd from Faith to Faith, as it is written, The Just shall live by Faith.* Gal. 3. 22. *The Scripture hath concluded all under Sin, that the Promise by Faith of Jesus Christ might be given to them that believe.*

Q. 5. *What is the Subject of Faith in Jesus Christ?*

A. The Subject of Denomination, or the Persons in whom alone this Grace of Faith is to be found, are the Elect only, *Tit.* 1. 1. *According to the Faith of God's Elect.* Acts 13. 28. *And as many as were ordain'd unto eternal Life believ'd.* 2. The Subject of Inhesion, or the Parts of the Soul in which Faith is placed and doth inhere, is not only the Mind and Understanding, but also the Will and Heart, Heb. 11. 13. *These all died in Faith, not having receiv'd the*

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Promiſes, but having ſeen them afar off, and were perſuaded of them, and embraced them. The perſuaſion of the Truth of the Promiſes is the Act of the Underſtanding; the embracement of the things promis'd is the Act of the Will: *Rom.* 10. 10. *With the Heart man believeth unto righteouſneſs.*

Q. 6. *What are the Acts of Faith in Jeſus Chriſt?*

A. The Acts of Faith in Jeſus Chriſt are, 1. A receiving of Jeſus Chriſt, *John* 1. 12. *As many as receiv'd him, to them gave he power to become the Sons of God, even to them that believe in his Name.* 2. A reſting upon Chriſt alone for Salvation. This is imply'd in all thoſe Scriptures which ſpeak of believing in Chriſt, and believing on his Name.

Q. 7. *How is Jeſus Chriſt to be receiv'd by Faith?*

A. Jeſus Chriſt is to be receiv'd by Faith, as he is offer'd to us in the Goſpel.

Q. 8. *How is Jeſus Chriſt offer'd to us in the Goſpel?*

A. Jeſus Chriſt is offer'd unto us in the Goſpel as Prieſt, Prophet, and King; and ſo we muſt receive him, if we would be ſav'd by him.

Q. 9. *When doth the Soul reſt upon Chriſt for Salvation?*

A. The Soul doth reſt upon Chriſt for Salvation when, being convinc'd of its loſt condition, by reaſon of Sin and its own inability, together with all Creatures inſufficiency to recover it out of this eſtate; and having a diſcovery and perſuaſion of Chriſt's Ability and Willingneſs to ſave, it doth let go all hold on the Creatures, and renounce its own Righteouſneſs, and ſo lay hold on Chriſt, relie upon him, and put confidence in him, and in him for Salvation.

87 Queſt. *What is Repentance unto Life?*

Anſw. Repentance unto Life is a ſaving Grace, whereby a Sinner, out of a true ſenſe of his Sin, and apprehenſion of the Mercy of God in Chriſt, doth with grief and hatred of his Sin turn from it unto God, with full purpoſe of, and endeavour after new Obedience.

Q. 1. *Why is Repentance call'd Repentance unto Life?*

A. Repentance is called Repentance unto Life, because it is a saving Grace, and a necessary means for the attaining Life and Salvation; and that it might be distinguished from the Sorrow of the World which worketh death, *Acts* 11. 18. *Then hath God also unto the* Gentiles *granted repentance unto Life.* Ezek. 18. 21. *If the wicked will turn from all his sins,* &c. *he shall surely live.* 2 Cor. 7. 10. *For Godly sorrow worketh Repentance unto Salvation, not to be repented of: but the sorrow of the World worketh death.*

Q. 2. *Cannot any repent of their sins by the Power of Nature?*

A. None can repent of their sins by the Power of Nature, because the Hearts of all men and women by nature are like a stone, insensible of sin, and inflexible unto God's Will; therefore there is need of the Spirit of God to work this Grace in the Heart, which he hath promised to do in the New Covenant, *Ezek.* 36. 26, 27. *A new Heart also will I give you, and a new Spirit will I put within you, and I will take away the Heart of stone out of your flesh, and will give you an Heart of flesh; and I will put my Spirit within you, and cause you to walk in my Statutes, and you shall keep my Judgments, and do them.*

Q. 3. *Wherein doth Repentance unto life consist?*

A. Repentance unto Life doth chiefly consist in two things,

1. In turning from sin, and forsaking of it: *Ezek.* 18. 30. *Repent, and turn your selves from all your Transgressions, so iniquity shall not be your ruin.* Pro. 21. 13. *He that covereth his sins, shall not prosper; but whoso confesseth, and forsaketh them, shall find mercy.*

2. In turning unto God, *Isa.* 55. 7. *Let the wicked forsake his way, and the unrighteous man his Thoughts: And let him return to the Lord, and he will have mercy on him; and to our God for he will abundantly pardon him.*

Q. 4. *What is requisite unto the turning from Sin to Repentance?*

A. It is requisite unto the turning from Sin to Repentance, that there be,

1. A True sight of Sin.

2. An Apprehension of the Mercy of God in Christ.

3. A

3. A Grief for Sin.
4. A Hatred of Sin.

Q. 5. *Wherein doth the true sense of Sin consist, which is requisite in Repentance?*

A. The true sense of Sin which is requisite in Repentance, doth consist in such an inward feeling of our miserable and lost estate, by reason of the Wrath and Curse of God, and that eternal Vengeance of Hell which for our Sins we are expos'd unto, as putteth us into great perplexity and trouble of Spirit; so that our Consciences being hereby prick'd and wounded, can find no quiet, and take no rest in this condition; *Acts* 2. 37. *When they heard this, they were prick'd in their Hearts, and said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we do?*

Q. 6. *What need is there of this sense of Sin unto true Repentance?*

A. There is need of this sense of Sin unto true Repentance, because without this sense of Sin, Sinners will not forsake Sin, nor apply themselves unto the Lord Jesus for pardon and healing, *Mat.* 9. 12, 13. *They that be whole need not a Physician, but they that are sick. I am not come to call the Righteous, but Sinners, to Repentance.*

Q. 7. *What Apprehensions of God's Mercies are requisite in this Repentance?*

A. There is requisite in true Repentance, that we have Apprehensions of God's Mercies, as he is both slow to anger, and of great kindness; as he is most ready to forgive and most ready to be pacified unto repenting Sinners, *Exod.* 34. 6, 7. *And the Lord passed by before him, and proclaim'd* THE LORD, THE LORD GOD, *merciful and gracious, long-suffering, and abundant in Goodness and Truth, keeping Mercy for thousands, forgiving Iniquity and Transgression and Sin.* Rom. 2. 4. *Or despisest thou the Riches of his Goodness, and Forbearance, and Long-suffering, not knowing that the Goodness of God leadeth thee to Repentance?*

Q. 8. *Can we apprehend pardoning Mercy in God only through Christ?*

A. We can truly apprehend pardoning Mercy in God only through Christ, because God is so infinitely Just and

Jealous

jealous, and a consuming fire unto sinners out of Christ; and he is reconcileable to sinners only through his Son, who hath given Satisfaction unto his Justice for sin, 2 Cor. 5. 18. *All things are of God, who hath reconciled us unto himself by Jesus Christ.*

Q. 9. *What need is there of the apprehensions of God's mercy in Christ, in order to our Redemption?*

A. There is need of the apprehensions of God's mercy in Christ, in order to our Redemption, because without the apprehensions of this mercy of God, and willingness through his Son, to be reconciled unto us, upon conviction of and contrition for sin, we shall either cast off our trouble, and run more eagerly unto the commission of sin than before; or if we cannot cast off our trouble, we shall sink under tormenting despair, and be in danger of making away our selves, as *Judas* did; whereas the apprehension of God's mercy in Christ, is an encouragement to us to forsake our sins, and to turn to him, and a means to affect our Hearts with kind and godly sorrow for sin.

Q. 10. *Wherein doth grief for sin consist?*

A. True grief for sin doth consist in our mourning and sorrowing for sin; not only as it is like to bring ruin upon our selves, but chiefly as it hath brought dishonour upon God's Name; not only as it hath wounded our Consciences, but chiefly as it hath wounded our Saviour; not only as without Repentance it is like to damn our Souls, but also as it hath debased and defiled our Souls, *Ps.* 38. 18. *I will declare my Iniquity; I will be sorry for my Sin.* Ps. 51. 3, 4. *I acknowledge my Transgressions, and my Sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight.* Zech. 12. 13. *They shall look upon me whom they have pierced, and they shall mourn.* Isa. 64. 5, 6. *We have sinned: We are all an unclean thing, and all our Righteousnesses are as filthy Rags.*

Q. 11. *May we not truly grieve for Sin, tho' we do not weep for it?*

A. 1. If we can readily weep for other things, and cannot weep for Sin, the truth of our Grief is very questionable.

2. There may be true and great grief for sin without tears in them that are of a dry Constitution, and are not prone to weep upon any account; and as there may be in some many tears in the Eye, where there is no grief in the Heart, so in others there may be much grief in Heart, where there are no tears in the Eye.

Q. 12. *Why is grief for sin needful in Repentance?*

A. Grief for sin is needful in Repentance, because it further works the Heart unto a willingness to leave sin; because God doth require it, and hath promis'd Mercy unto such as mourn for sin, *Jam.* 4. 9. *Be afflicted, mourn and weep: Let your Laughter be turn'd into Mourning, and your Joy into Heaviness. Jer.* 31. 18, 19, 20. I have surely heard *Ephraim* bemoaning himself thus, Thou hast chastis'd me, and I was chastis'd as a Bullock unaccustom'd to the Yoke, Turn thou me, and I shall be turn'd, for thou art the Lord my God. Surely after that I was instructed, I smote upon my Thigh; I was asham'd, yea, even confounded, because I did bear the Reproach of my Youth. Is *Ephraim* my dear Son? Is he a pleasant Child? My Bowels are troubled for him, I will surely have Mercy upon him, saith the Lord.

Q. 13. *What is hatred of sin which is requisite unto true Repentance?*

A. Hatred of sin which is also requisite unto true Repentance, is an inward deep loathing and abhorrence of sin, as the most odious thing in the World, which is accompany'd with a loathing of our selves, as being render'd by sin most loathsome and abominable in the sight of God. *Ezek.* 36. 31. Then shall ye remember your own evil ways, and your doings have not been good, and shall loath your selves in your own sight, for your Iniquities and your Abominations.

Q. 14. *Why is hatred of sin needful to true Repentance?*

A. Hatred of sin is needful to true Repentance, because no affection of the Heart will more engage us against sin than our Hatred; and when grief for sin is much spent hatred of sin will put Weapons into our Hands to fight against it.

Q. 15

Q. 15. *What is that turning from Sin which is part of true Repentance?*

A. The turning from Sin which is part of true Repentance, doth consist in two things,

1. In a turning from all gross Sins, in regard of our course and Conversation.

2. In a turning from all other Sins, in regard of our hearts and Affections.

Q. 16. *Doth such as truly repent of Sin never return again unto the practice of the same Sins which they have repented of?*

A. 1. Such as have truly repented of Sin do never return unto the practise of it, so as to live in a course of sin, as they did before; and where any after Repentance do return into a course of Sin, it is an evident sign that their Repentance was not of the right kind.

2. Some that have truly repented of their Sins, altho' they may be overtaken and surpriz'd by Temptations, so as to fall into the commission of the same Sins which they have repented of, yet they don't lie in them, but get up again, and with bitter grief bewail them, and return again unto the Lord.

Q. 17. *Wherein doth turning to the Lord (the other part of true Repentance) consist?*

A. Turning to the Lord doth consist,

1. In making application of our selves unto him, for the Pardon of Sin, and his Mercy, *Psal.* 51. 1. *Have mercy upon me, O God, according to thy loving-kindness, according to the multitude of thy tender mercies blot out my transgressions.*

2. In our making choice of him for our God and chief good, *Jer.* 3. 22. *Behold, we come unto thee, for thou art the Lord our God.* Zech. 13. 9. *They shall call on my Name, and I will hear them: I will say, It is my PEOPLE, and they shall say, The LORD is my GOD.*

3. In our delivering up our selves unto his Obedience; *Psal.* 119. 59. *I thought on my ways, and turn'd my Feet unto thy Testimonies,*

Q. 18. *What is that Obedience which we must deliver up selves up unto, in our returning to the Lord?*

A.

A. The Obedience which we must deliver up our selves unto, in our returning unto the Lord, is, the new Obedience of the Gospel.

Q. 19. *Why is the Obedience of the Gospel call'd New Obedience?*

A. The Obedience of the Gospel is call'd New Obedience, because 'tis requir'd in the New Covenant, and because it must proceed from newness of Spirit, the New Nature, or New Principle of Grace and Spiritual Life which is put into the Soul by the Spirit of God, *Rom.* 7. 6. *But now we are deliver'd from the Law, that being dead wherein we were held, that we should serve in newness of Spirit.*

Q. 20. *When do we deliver up our selves unto this New Obedience?*

A. We deliver up our selves unto this New Obedience,

1. When we have full Resolution and Purposes of it. *Psal.* 119. 106. *I have sworn, and I will perform it, I will keep thy righteous Judgments.* Acts 11. 23. *And exhorted them all, that with purpose of Heart they would cleave unto the Lord.*

2. When we are diligent in our Endeavours after it, that we may constantly walk in the ways of New Obedience, without Offence either to GOD or Man, *Luke* 1. 6. *And they were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.* Acts 24. 16. *And herein do I exercise my self, to have always a Conscience void of Offence, towards GOD, and toward Man.*

Q. 21. *Do all that truly repent fully perform New Obedience?*

A. None that truly repent do in this Life perform New Obedience fully, without any failure and defect, but they diligently endeavour to do it; and wherein they fall short it is their grief and trouble, *Psal.* 38. 17. *For I am ready to halt, and my sorrow is continually before me.*

88 Quest. *What are the outward means whereby Christ communicateth to us the Benefits of Redemption?*

A.

Answ. The outward and ordinary means whereby Christ communicateth to us the Benefits of Redemption, are his Ordinances, especially the Word, Sacraments, and Prayer; all which are made effectual to the Elect for Salvation.

Q. 1. *What doth comprehend all the outward and ordinary means whereby Christ communicateth to us the Benefits of Redemption?*

A. The Ordinances of the Lord do comprehend all the outward and ordinary means whereby Christ communicateth to us the Benefits of Redemption.

Q. 2. *What is meant by the Ordinances of the Lord?*

A. By the Ordinances of the Lord is meant those means of Grace and Salvation which are of the Lord's institution, which he hath appointed and commanded in his Word, and no other, *Matth.* 28. 20. *Teaching to observe all things whatsoever I have commanded you,* 1 Cor. 11. 1, 2, 23. *Be followers of me, even as I also am of Christ. Now I praise you, Brethren, that ye keep the Ordinances as I deliver'd unto you. For I have receiv'd of the Lord that which also deliver'd unto you.*

Q. 3. *May we not make use of many Ordinances, which are of Mens appointment only, in order to Salvation?*

A. We ought not to make use of any Ordinances which are of Man's appointment only, in order unto Salvation, because this is Will-worship, which is both vain and offensive; and we cannot groundedly expect the Blessing of the Lord upon, or to receive any true Benefit by any Ordinances, but by those alone which are of his own appointment only, *Col.* 2. 20, 22, 23. *Why are we subject to Ordinances after the Commandments and Doctrines of Men? which things have a shew of wisdom in Will-worship,* &c. Matt. 15. 9. *But in vain do they worship me, teaching for Doctrines the Commandments of Men.*

Q. 4. *Why are the Ordinances call'd the ordinary Means whereby Christ communicateth to us the Benefits of Redemption?*

A. The Ordinances are call'd, the ordinary Means whereby Christ communicateth to us the Benefits of Redemption, because the Lord hath not wholly limited and bound up himself unto his Ordinances; for he can in an extraordinary way bring some out of a state of Nature, into a state of Grace; as *Paul*, who was converted by a Light and Voice from Heaven: But the Ordinances are the most usual way and means of Conversion and Salvation, without the use of which we cannot, upon good grounds, expect that any Benefit of Redemption should be communicated to us.

Q. 6. *What are the chief Ordinances of the Lord's appointment?*

A. The chief Ordinances of the Lord's appointment are, the Word, Sacraments, and Prayer, *Acts* 2. 42. *And they continued stedfastly in the Apostles Doctrin and Fellowship, and in breaking of Bread, and in Prayer.*

Q. 7. *To whom are the Ordinances made effectual for Salvation?*

A. The Ordinances are made effectual for Salvation to the Elect only, *Acts* 2. 46, 47. *And they continued with one accord in the Temple, breaking Bread, and praising God: And the Lord added to the Church daily such as should be saved.*

89 Quest. *How is the Word made effectual to Salvation?*

Answ. The Spirit of God maketh the Reading, but especially the Preaching, of the Word an effectual Means of convincing and converting Sinners, and of building them up in Holiness and Comfort, thro' Faith unto Salvation.

Q. 1. *What is the Ordinances or Appointments of the Lord in reference to the Word, that it may be effectual unto Salvation?*

A. The Ordinance or Appointment of the Lord, in reference unto the Word, that it may be effectual unto Salvation, is,

1. That we read the Word, *Deut.* 17. 19. *He shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of the Law, and these Statutes, to do them.* John 5. 39. *Search the Scriptures, for in them ye think ye have eternal life, and they are they which testifie of me.*

2. That ye have the Word Preached, *Isa.* 55. 3. *Incline thine ear and come unto me, hear, and thy Soul shall live.* 1 Cor. 1. 21. *It pleased God by the foolishness of Preaching to save them that believe.*

Q. 2. *How is the Word made effectual unto Salvation?*

A. The Word is made effectual unto Salvation,

First, In reference to sinners and ungodly, as the Word is a means,

1. To convince them of a sin, and to affect them with remorse for it, 1 *Cor.* 14. 24, 25. *But if all Prophesie, and there come in one that believeth not, or one unlearned, he is convinc'd of all, he is judg'd of all: And thus the secrets of his heart are made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth.* Heb. 4. 12. *For the Word of God is quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing of the Soul, and of the Spirit, and of the Joynts, and of the Marrow, and is a discerner of the thoughts and intents of the heart.* Acts 2. 37. *Now when they heard this, they were pricked in their hearts.*

2. To convert them from sin, and join them unto Christ and his People, *Psal.* 19. 7. *The Law of the Lord is perfect, converting the Soul.* Acts 2. 41. *Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand Souls,* Acts 4. 4. *Howbeit many of them which heard the word, believed, and the number of them was about five thousand.*

Secondly, In reference unto those that are converted, the Word is effectual for Salvation, as it is a means of building them up in holiness and comfort unto Salvation, *Acts.* 20. 32. And now, Brethren, I commend you

to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among those that are ſanctified, *Epheſ.* 4. 11, 12, 13. *And he gave ſome Paſtors and Teachers, for the perfecting of the Saints for the Works of the Miniſtry, for the edifying of the Body of Chriſt; till we all come in the unity of the Faith, and the Knowledge of the* SON *of* GOD, *unto a perfect Man, unto the meaſure of the Stature of the Fulneſs of Chriſt.*

Q. 3. *How doth the Word build up the Saints in Holineſs?*

A. The Word doth build up the Saints in Holineſs, as it is a means to work them into a greater conformity unto the Image of God, and to cauſe an encreaſe of every Grace in them, 2 *Cor.* 3. 18. *We all with open Face beholding as in a Glaſs, the Glory of the Lord, are chang'd into the ſame Image from Glory to Glory.* 1 Pet. 2. 2. *As new-born Babes, deſire the ſincere Milk of the Word, that ye may grow thereby.*

2. As it doth reprove, correct, inſtruct in Righteouſneſs and thereby perfect them more and more, and fit them for good Works, 2 *Tim.* 3. 16, 17. *All Scripture is given by inſpiration of God, and is profitable for Doctrine, for reproof, for correction, for inſtruction in Righteouſneſs, that the Man of God may be perfect, throughly furniſh'd unto every good work.*

3. As it is a means of pulling down ſtrong Holds in the Soul, and more and more ſubjugating and ſubduing all Thoughts and Affections unto the Obedience of Chriſt, 2 *Cor.* 10. 4, 5. *For the weapons of our warfare are not carnal, but mighty through God to the pulling down of ſtrong Holds, caſting down Imaginations, and every high thing that exalteth it ſelf againſt the Knowledge of God, and bringing into captivity every Thought unto the Obedience of Chriſt.*

4. As it is a means to ſtrengthen the Saints againſt the Temptations of the Devil, and the Corruptions of their own Hearts, *Eph.* 6. 13, 17. *Take to ye the whole Armour of God, that ye may be able to ſtand in the evil day. Take the Sword of the Spirit, which is the Word of God.* Matth. 4.

Get thee hence, Satan, for it is written, Thou ſhalt worſhip the Lord thy God, &c. Pſal. 119. 9. *Wherewith ſhall a young Man cleanſe his way? By taking heed thereto according to thy Word.*

5. As it is a means to eſtabliſh the Saints in the Truths and Ways of God, and to ſtrengthen them againſt Error and Seduction, *Rom.* 16. 25. *Now to him that is of Power to eſtabliſh you according to my Goſpel, and the Preaching of Jeſus Chriſt,* &c. Epheſ. 4. 14. *That we be no more Children toſſed to and fro, and carried about with every wind of Doctrine, by the ſlight of Men, and cunning craftineſs, whereby they lie in wait to deceive.*

Q. 4. *How doth the Word build up the Saints in Comfort?*

A. The Word doth build up the Saints in Comfort,

1. As it doth reveal and hold forth the chiefeſt grounds of Comfort, ſuch as the Promiſes of Pardon, and Eternal Life, *Iſa.* 40. 1, 2. *Comfort ye, comfort ye my People, ſaith your God: ſpeak comfortably unto* Jeruſalem, *and cry unto her, that her warfare is accompliſh'd, that her ſins are pardon'd.* 1 John 2. 25. *This is the Promiſe that he hath promis'd, even Eternal Life.*

2. As it is the means of conveying to the Soul the moſt ſweet and unutterable Joy of the Holy Ghoſt, 1 *Theſ.* 1. 6. *And ye became Followers of us, and of the Lord, having receiv'd the Word in much affliction, with Joy of the Holy Ghoſt.*

Q. 5. *Is the Word effectual unto Salvation by any vertue or power in it ſelf?*

A. The Word is not effectual unto Salvation by any vertue or power in it ſelf, but by the operation of the Spirit of God, in and by the Word, 2 *Cor.* 3. 6. *Who hath alſo made us able Miniſters of the New Teſtament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth Life.*

Q. 6. *How doth the Word work effectually unto Salvation?*

A. The Word doth work effectually unto Salvation through Faith, 1 *Theſſ.* 2. 13. Ye receiv'd it not as the Word of Men, but (as it is in truth) the Word of GOD, which effectually worketh alſo in you that believe, *Rom.* 1. 8. For I am not aſham'd of the Goſpel of Chriſt: For

it is the Power of God unto Salvation, to every one that believeth.

90 Queſt. *How is the Word to be read and heard, that it may be effectual unto Salvation?*

Anſw. That the Word may become effectual unto Salvation, we muſt attend thereunto with Diligence, Preparation, and Prayer, receive it with Faith and Love, lay it up in our Hearts, and practice it in our Lives.

Q. 1. *What is requir'd before the hearing of the Word, that it may be effectual unto Salvation?*

A. Before the hearing of the Word, that it may become effectual unto Salvation, two things are requir'd,

1. Preparation.

2. Prayer.

Q. 2. *What is that Preparation which is requir'd before the hearing of the Word?*

A. The Preparation which is requir'd before the hearing of the Word, is,

1. That we conſider the Majeſty of GOD, in whoſe Preſence we are to appear, and whoſe Word we are to hear, *Acts* 10. 32. *We are all here preſent before God, to hear all things that are commanded thee of God.*

2. That we examine our ſelves, to find out, and lay aſide, whatever may hinder the ſaving Operations of the Word of God upon us, *Pſal.* 26. 6. *I will waſh my hands in innocency, ſo will I compaſs thine Altar, O Lord.* Jam. 1. 21. *Wherefore lay apart all ſuperfluity of naughtineſs, and receive with Meekneſs the ingraſted Word, which is able to ſave your Souls.* 1 Pet. 2. 1, 2. *Wherefore laying aſide all malice, and all guile and hypocriſies, and envyings, and evil ſpeakings, as new-born Babes, deſire the ſincere Milk of the Word, that ye may grow thereby.*

Q. 3. *What is that Prayer which is requir'd before hearing the Word?*

A. The Prayer which is requir'd before hearing the Word

Word, is Prayer in ſecret, and in our Families, for God's aſſiſtance of his Miniſters in preaching the Word to us, and for his bleſſing the Word, and making it effectual to us by his Spirit, in our hearing of it, 2 *Theſſ.* 3. 1. *Pray for us, that the word of the Lord may have free courſe and be glorified.*

Q. 4. *What is requir'd in reading and hearing the word, to make it effectual unto Salvation?*

A. In reading and hearing the Word, that it may become effectual unto Salvation, three things are requir'd,

1. Attention.
2. Faith.
3. Love.

Q. 5. *What is that Attention which is requir'd in reading and hearing the Word?*

A. The Attention which is requir'd in reading and hearing the Word, is a diligent inclining the Ear, and bending the Mind, that we may underſtand what we read and hear, *Prov.* 2. 1, 2, 5. *My Son, if thou wilt receive my Word, and hide my Commandments with thee, ſo that thou incline thine Ear unto wiſdom, and apply thy Heart unto underſtanding; Then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God.*

Q. 6. *What is that Faith which is requir'd in reading and hearing the Word?*

A. The Faith which is requir'd in reading and hearing the Word, doth imply,

1. In general, a believing aſſent unto the Divine Authority of the whole Scripture; that it is indeed the Word of God; and, however it were penn'd by divers holy Men, in divers Ages, that yet the whole was indited, and they writ nothing but what they were inſpir'd to do by the Holy Ghoſt; 1 *Theſſ.* 2. 13. *We thank God, becauſe when we receiv'd the word of God which ye heard of us, ye receiv'd it not as the word of Men, but (as it is in truth) the word of GOD.* 2 Tim. 3. 16. *All Scripture is given by Inſpiration from God.* 2 Pet. 1. 21. *For the Prophecy came not in old time by the will of Man, but holy Men of God ſpake as they were mov'd by the Holy Ghoſt.*

2. The Faith requir'd in reading and hearing the Word doth imply in particular,

1. A believing aſſent unto the truth and excellency of all Scripture Hiſtory, as that which moſt certainly was; eſpecially the Hiſtory of our Lord Jeſus Chriſt, in his Birth, Life, Death, Reſurrection, and Aſcenſion.

2. A believing aſſent unto the truth and excellency of all Scripture Prophecy, as that (ſo far as it is not yet fulfill'd) which moſt certainly will be; eſpecially the Prophecy concerning the conſummation of all things, and the general Judgment of the World by Jeſus Chriſt at the laſt Day.

3. A believing aſſent unto the truth and excellency of all Scripture Doctrine, as that which is moſt high, and moſt worthy of the Underſtanding; eſpecially the Doctrine of the Trinity, and Chriſt's Incarnation, and the way of Man's Redemption.

4. A believing aſſent unto the truth and righteouſneſs of all Scripture-threatnings, whether in the Law or Goſpel, and that in the moſt ſevere executions of them.

5. A believing aſſent unto the holineſs, righteouſneſs, and goodneſs of all Scripture Precepts; as alſo to the perfection of the Scripture Rule for all things which concern our Practice.

6. A fiducial application of all Scripture Promiſes, ſo far as they have a general reference unto all Believers, as moſt firm, true, precious, and ſuch as contain in 'em whatever is really for our good and happineſs, both in this and in the other World.

Q. 7. *What is that Love which is requir'd in reading and hearing the Word of God?*

A. The Love which is requir'd in reading and hearing the Word of God, is, Love of the Word becauſe 'tis the Word of God, *Pſal.* 119. 159, 167. *Conſider how I love thy Precepts: My Soul hath kept thy Teſtimonies, and I love them exceedingly.*

Q. 8. *Wherein ſhould our Love to the Word of God ſhew it ſelf?*

A. Our Love to the Word of God ſhould ſhew it ſelf, 1. In our high prizing of the Word of God, above Things which are moſt neceſſary and precious in the World,

World, *Job* 13. 11. *I have esteem'd the words of his mouth more than my necessary Food.* Psal. 119. 72. *The Law of thy Mouth is better to me than thousands of Gold and Silver.*

2. In our earnest Desire after the Word, *Psal.* 119. 20, 131. *My Soul breaketh for the longing it hath unto thy judgments at all times. I open'd my Mouth and panted, for I long'd for thy Commandments.*

3. In our delighting our selves in the Word, *Psal.* 119. 24, 111, 162. *Thy Testimonies are my delight, and my Counsellors. Thy Testimonies have I taken as an heritage for ever, for they are the rejoicing of my Heart. I rejoice at thy Word, as one that findeth great spoil.*

Q. 9. *What is requir'd after the reading and hearing the Word, that it may become effectual unto Salvation?*

A. There is requir'd after the reading and hearing of the Word, that it may become effectual unto Salvation, 1. That we may lay it up in our Hearts, making our Hearts and Memories Store-houses of this Heavenly Treasure; *Psal.* 119. 11. *Thy Word have I hid in my Heart, that I might not sin against thee.* 2. That we practise it in our Lives, being ready to obey and do whatever we read and hear out of the Word, as our Duty, *Jam.* 1. 22, 25. *Be ye doers of the Word, and not hearers only, deceiving your own selves: Whoso looketh into the perfect Law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the Word, this man shall be bless'd in his Deeds.*

91 Quest. *How do the Sacraments become effectual means of Salvation?*

Ans. The Sacraments become effectual means of Salvation, not from any Vertue in them, or in him that doth administer them, but only by the Blessing of Christ, and the working of his Spirit in them that by Faith receive them.

Q. 1. *How negatively are the Sacraments not effectual means of Salvation?*

A. The Sacraments negatively,

1. Are not effectual means of Salvation by any Vertue in themſelves to confer Grace and Salvation upon all the Receivers, and by the Work done, or bare receiving of them; for many may and do partake of the Sacraments, who are without Grace, and have no ſhare in the Salvation of the Goſpel, *Acts* 8. 13, 20, 21, 23. *And* Simon *himſelf was baptiz'd*: *But* Peter *ſaid unto him, Thy Money periſh with thee; thou haſt neither Part nor Lot in this matter, for thy Heart is not right in the ſight of God; For I perceive that thou art in the gall of bitterneſs, and in the bond of iniquity.* 1 Cor. 11. 27. *Whoſoever ſhall eat of this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord.*

2. The Sacraments are not effectual means of Salvation thro' the intention of, or by any vertue in him that doth adminiſter them, there being no power in the moſt holy Miniſters themſelves to give Grace, and to bring Salvation unto any by their adminiſtration of the Sacraments or any other Ordinance, 1 *Cor.* 3. 7. *So then neither is he that planteth any thing, neither he that watereth, but God that giveth the Encreaſe.*

Q. 2. *How poſitively are the Sacraments effectual means of Salvation?*

A. The Sacraments poſitively are effectual means of Salvation, 1. By the Bleſſing and Preſence of Chriſt, which doth accompany the Sacraments and other Ordinances of his own inſtitution, *Mat.* 18. 20. *Where two or three are gather'd together in my Name, there am I in the midſt of them.* Mat. 28. 20. *Teaching them to obſerve all things whatſoever I have commanded you; and lo, I am with you always, unto the end of the World.* 2. By the working of the Spirit (the effect and evidence of Chriſt's Bleſſing and Preſence) whereby Chriſt doth put Life, and Vertue, and Efficacy into his Sacraments and Ordinances, without which they would be wholly dead, and altogether ineffectual, 1 *Cor.* 12. 13. *For by one Spirit we are all baptiz'd into one Body, whether we be* Jews *or* Gentiles, *whether we be bond or free; and have been all made to drink into one Spirit.*

Q. 3. *In whom doth the Spirit by the Sacraments work effectually unto Salvation?*

A. The

A. The Spirit by the Sacraments doth not work effectually unto the ſalvation of all that receive them, but of all that by Faith receive them.

92 Queſt. *What is a Sacrament?*

Anſw. A Sacrament is an holy Ordinance, inſtituted by Chriſt, wherein by ſenſible ſigns Chriſt and the Benefits of the New Covenant are repreſented, ſeal'd, and apply'd unto Believers.

Q. 1. *What is the proper ſignification of the word* Sacrament?

A. The proper ſignification of the word *Sacrament*, as it was of old uſed, is a military Oath, whereby the General did oblige himſelf to be faithful to his Soldiers, and the Soldiers did engage themſelves to be faithful to their General.

Q. 2. *Why are any of Chriſt's Ordinances call'd Sacraments, when we do not find the word Sacrament uſed in any part of the holy Scripture?*

A. Although the word Sacrament be not uſed in the Scripture any more than the word Trinity, yet becauſe the things ſignified by the Sacrament, and Trinity, and other words, are in the Scriptures, therefore we may lawfully make uſe of ſuch words.

Q. 3. *What is the thing ſignified by the word* Sacrament?

A. The thing ſignified by the word *Sacrament* is a Seal of the Covenant of Grace, whereby as the Lord doth oblige himſelf to fulfil the Promiſe of the Covenant unto us, ſo by our receiving of this Seal, we oblige our ſelves to be the Lord's, and to be true and faithful unto him.

Q. 4. *Whoſe Ordinance is the Sacrament which we are to make uſe of?*

A. The Sacrament which we are to make uſe of is an Ordinance, not of Man's inſtitution and appointment, but an holy Ordinance of Chriſt's inſtitution and appointment, who being the only King of the Church, hath alone Authority to appoint holy Ordinances and Sacraments.

Q. 5. *How many Parts are there in a Sacrament?*

A. There are two Parts in a Sacrament: 1. The outward ſenſible Signs. 2. The Things ſignified by the Signs.

Q. 6. *How do the ſenſible Signs and the Things ſignified in a Sacrament differ?*

A. The ſenſible Signs and the Things ſignified in a Sacrament do differ, as the ſenſible Signs are an Object of the Underſtanding and Faith, being repreſented by the outward Signs.

Q. 7. *What kind of Signs are the ſenſible Signs in a Sacrament?*

A. 1. The ſenſible Signs in a Sacrament are not natural ſigns, as the dawn of the Morning is a ſign of the approaching Day, or as Smoak is a ſign of Fire; but they are arbitrary ſigns, and by the appointment, not of Men, but of Jeſus Chriſt. 2. They are not bare ſignifying or repreſenting Signs, but withal exhibiting, conveying, and applying Signs; as a Seal unto a Bond, or Laſt Will and Teſtament, doth both ſignifie the Will of him whoſe Bond or Laſt Will and Teſtament it is, and doth alſo exhibit and convey, confirm and apply a Right unto the Things promis'd and engag'd therein. When the Miniſter doth give forth the Signs or outward Elements in the Sacramental Action, the Lord doth give forth and convey the Things ſignified unto the worthy Receivers.

Q. 8. *What are the Things ſignified by the outward ſenſible Signs in a Sacrament?*

A. The Things ſignified by the outward ſenſible Signs in a Sacrament, are Chriſt, and the Benefits of the New Covenant.

Q. 9. *What is the Uſe of a Sacrament in reference unto Chriſt and the Benefits of the New Covenant?*

A. The Uſe of a Sacrament in reference unto Chriſt and the Benefits of the New Covenant, is, 1. To repreſent Chriſt and the Benefits of the New Covenant, *Gen.* 17. 10. *This is my Covenant which ye ſhall keep between me and you, and your Seed after you, Every Manchild among you ſhall be circumcis'd.* 2. To feel and apply Chriſt, and the

Bene-

Benefits of the New Covenant, *Rom.* 4. 11. *And he receiv'd the sign of Circumcision, a Seal of the Righteousness of Faith which he had being uncircumcis'd.*

Q. 10. *To whom doth a Sacrament represent, seal, and apply Christ and the Benefits of the New Covenant?*

A. A Sacrament doth represent, seal, and apply Christ and the Benefits of the New Covenant, not unto all that partake thereof, but unto Believers only; Faith being the Eye of the Soul to discern the things represented, and the Hand of the Soul to receive the things seal'd and exhibited in the Sacraments.

93 Quest. *Which are the Sacraments of the New Testament?*

Answ. The Sacraments of the New Testament are, Baptism and the Lord's Supper.

Q. 1. *Were there ever any other Sacraments used in the Church besides these in the New Testament?*

A. Formerly under the Old Testament there were other Sacraments of use amongst the Jews, and not these of the New Testament.

Q. 2. *What were the ordinary Sacraments of common use among the Jews under the Old Testament?*

A The ordinary Sacraments of common use amongst the Jews under the Old Testament, were Circumcision and the Passover; which, since the coming of Christ, are abrogated and abolish'd, and are no more to be used in the Church under the Gospel.

Q. 3. *What are the Sacraments then of the New Testament, which are to be used in the Church under the Gospel?*

A. The only Sacraments of the New Testament which are to be used in the Church under the Gospel, are Baptism and the Lord's Supper: Baptism, which is to be receiv'd but once, instead of Circumcision, for Initiation; and the Lord's Supper, which is to be receiv'd often, instead of the Passover, for Nutrition.

Q. 4. *What is the Doctrine of the Papists concerning the number of the Sacraments in the New Testament?*

A. The

A. The Doctrine of the Papists concerning the number of the Sacraments, is, That there are seven Sacraments under the New Testament: Unto Baptism and the Lord's Supper they add Confirmation, Penance, Ordination, Marriage, and Extreme Unction; which, tho' some of them are to be used, (namely, Marriage and Ordination) yet none of 'em in their superstitious ways; none of 'em have the stamp of Divine Institution, to be used as Sacraments. None of 'em are Seals of the Covenant of Grace, and therefore they are no Sacraments, but Popish Additions, whereby they would seem to make amends for their taking away the second Commandment out of the Decalogue, as contrary to their Image-worship; whereas both such as add, and such as take away from GOD's Laws and Institutions, are under a severer Curse than any of the Anathema's and Curses of the Popish Councils, *Rev.* 22. 18. *If any Man add to these things, God shall add unto him the Plagues that are written in this Book: And if any Man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of Life.*

94 Quest. *What is Baptism?*

Answ. Baptism is a Sacrament, wherein the washing with Water in the Name of the Father, and of the Son, and of the Holy Ghost, doth signifie and seal our ingrafting into Christ, and partaking of the Benefits of the Covenant of Grace, and our Engagement to be the Lord's.

Q. 1. *What is the outward Sign or Element in Baptism?*

A. The outward Sign or Element in Baptism is Water, and that pure Water; so that the addition hereunto of Oil, Salt, and Spittle, by the Papists in Baptism, is an abominable prophanation of the Ordinance: *Acts* 10. 47. *Can any man forbid Water, that these should not be baptiz'd?* Heb. 10. 12. *Our Bodies wash'd with pure Water.*

Q. 2. *What is the thing signified by Water in Baptism?*

A. The

A. The thing ſignified by Water in Baptiſm, is the Blood of our Lord Jeſus Chriſt.

Q. 3. *What is the outward Action in Baptiſm?*

A. The outward Action in Baptiſm is, waſhing of the Body with Water, which is all that the word *Baptizing* doth ſignifie, and which may be fitly done by pouring Water upon the Face, to repreſent Chriſt's Blood poured out for us; or by ſprinkling Water upon the Face, to repreſent the Blood of ſprinkling with which the Heart is ſprinkled; *Heb.* 10. 22. *Having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſh'd with pure Water.*

Q. 4. *Is it not neceſſary to dip or plunge the Body into Water in Baptiſm, when the Scripture telleth us of ſeveral that went down into the Water when they were baptiz'd, and we are to be buried with Chriſt in Baptiſm, and therefore plung'd and cover'd with Water in Baptiſm, as Chriſt was cover'd with Earth in the Grave?*

A. It is not neceſſary that the Body ſhould be dipp'd or plung'd all over in Baptiſm; for,

1. When we read of ſome that went down into the Water when they were baptiz'd, we do not read that they were dipp'd or plung'd over Head and Ears; they might be baptiz'd by pouring or ſprinkling the Water upon their Faces: Yea, in ſome places where the Scripture telleth us Perſons were baptiz'd, Travellers tell us they are but Ancle deep, in which 'twas impoſſible they could be plung'd all over: And *Aenon*, where 'tis ſaid there was much Water, the original words do not ſignifie deep Waters, but many Streams, which are known to be ſhallow, and not fit to plunge the Body into.

2. Though ſome went down quite into the Water when they were baptiz'd, yet the Scripture doth not ſay that they all did ſo; but moſt probably Water was brought into the Houſe, when the Jaylor and all his Houſhold were baptiz'd, in the Night, and not that he ſuffer'd the Apoſtles (then Priſoners) to go forth, and that he with them ſhould go out, with all his Houſhold, and leave all the other Priſoners alone, to ſeek ſome

River

River to be baptiz'd and plung'd into. 3. The Burying with Chriſt by Baptiſm, doth ſignifie the burying of Sin in the Soul, by the Baptiſm of the Spirit, and not the burying of the Body, and covering it all over in the Baptiſm of Water. 4. There is a baptizing or waſhing, as was ſaid, in pouring or ſprinkling Water on the Body; and as our Saviour told *Peter*, when he would have been waſh'd all over by him, that the waſhing of the Feet was ſufficient; ſo the waſhing of the Face is ſufficient, eſpecially for Infants, who in our colder Climates cannot be plung'd in a River without manifeſt hazard of their Lives, which none can prove by Scripture to be neceſſary.

Q. 5. *What doth the waſhing the Body with Water repreſent and ſignifie?*

A. The waſhing of the Body with Water in Baptiſm doth repreſent and ſignifie the waſhing of the Soul from Sin by the Blood of Jeſus Chriſt, *Rev.* 1. 5. *That loved us, and waſh'd us from our Sins in his own Blood.*

Q. 6. *In whoſe Name are Perſons to be baptiz'd?*

A. Perſons are to be baptiz'd in the Name of the Father, and of the Son, and of the Holy Ghoſt, *Mat.* 28.19. *Go therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Q. 7. *What is to be underſtood by baptizing in the Name of the Father, and of the Son, and of the Holy Ghoſt?*

A. By baptizing in the Name of the Father, and of the Son, and of the Holy Ghoſt, is to be underſtood, not only a naming of the Father, Son, and Holy Ghoſt, but a baptizing in the Authority, and into the Faith, Profeſſion, and Obedience of the Father, Son, and Holy Ghoſt.

Q. 8. *What is ſignified, ſeal'd, and engag'd on God's part by our being baptiz'd in his Name?*

A. There is ſignified, ſeal'd, and engag'd on God's part by our being baptiz'd in his Name, 1. His ingrafting us into Chriſt. 2. His making us partakers of the Benefits of the New Covenant, *Rom.* 6. 3. *Know ye not that ſo many of us as were baptiz'd into Jeſus Chriſt, were baptiz'd into his Death?*

Q.

Q. 9. *What is meant by our ingrafting into Christ?*

A. By our ingrafting into Christ is meant, our being cut off from our old ſtock of Nature, and join'd into Jeſus Chriſt, whereby we come to draw Vertue from him, as from our Root, that we may grow up in him, and bring forth Fruit unto him, *John* 15. 15. *I am the Vine, ye are the Branches.* Rom. 11. 17. *Thou being a wild Olive-tree, wert grafted in amongſt them, and with them partakeſt of the Root and Fatneſs of the Olive-tree.*

Q. 10. *What are the Benefits of the Covenant of Grace, which by Baptiſm we are made partakers of?*

A. The Benefits of the Covenant of Grace which by Baptiſm we are made partakers of, are, 1. Admiſſion into the viſible Church, *Mat.* 28. 19. *Go teach all Nations, baptizing them,* &c. 2. Remiſſion of Sins by Chriſt's Blood, *Acts* 2. 38. *Be baptiz'd every one of you, in the Name of Jeſus Chriſt, for the remiſſion of Sins.* 3. Regeneration and Sanctification by Chriſt's Spirit, *Tit.* 3. 5. *According to his mercy he ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt.* 4. Adoption, together with our union unto Chriſt, *Gal.* 3. 26, 27. *For ye are the Children of God by Faith in Jeſus Chriſt; for as many of you as have been baptiz'd into Chriſt, have put on Chriſt.* 5. Reſurrection to everlaſting Life, 2 *Cor.* 15. 29. *If the Dead riſe not at all, why are they baptiz'd for the Dead?* Rom. 6. 4, 5. *We are buried with him by Baptiſm into death,* &c. *If we be planted together in the likeneſs of his Death, we ſhall be alſo in the likeneſs of his Reſurrection.*

Q. 11. *What is ſeal'd and engag'd on our part by being baptiz'd in the Name of the Father, Son, and Holy Ghoſt?*

A. By our being baptiz'd in the Name of the Father, Son, and Holy Ghoſt, is ſeal'd and engag'd on our part, that we will be the Lord's, and that, 1. *wholly,* Soul and Body, and with all our Powers, Faculties, Members, are to be imploy'd by him as Inſtruments of Righteouſneſs and new Obedience; and, 2. *Only* the Lord's, and therefore we engage to renounce the ſervice of the Devil, and the Fleſh, and the World, and fight under Chriſt's Banner againſt theſe Enemies of the Lord, and of our Souls,

Rom.

*Rom.*6. 11, 12, 13. *We are buried with him by Baptiſm into Death, that like as Chriſt was raiſed from the dead by the Glory of the Father, even ſo we ſhould walk in newneſs of Life. Reckon ye your ſelves to be dead indeed unto Sin, but alive unto* GOD. *Let not Sin therefore reign, that ye ſhould obey it in the Luſts thereof; neither yield your Members as Inſtruments of Unrighteouſneſs unto ſin; but yield your ſelves unto God, as thoſe that are alive from the dead, and your Members as Inſtruments of Righteouſueſs unto God.*

95 Queſt. *To whom is Baptiſm to be adminiſter'd?*

Anſ. Baptiſm is not to be adminiſter'd to any that are out of the viſible Church, till they profeſs their Faith in Chriſt, and Obedience to him; but the Infants of ſuch as are Members of the viſible Church are to be baptiz'd.

Q. 1. *Is Baptiſm to be adminiſter'd unto all?*

A. Baptiſm is not to be adminiſter'd unto all, nor to any that are out of the viſible Church, becauſe they being out of the Covenant, have no right unto the Seals of the Covenant; *Epheſ.* 2. 12. *At that time ye were without Chriſt, being aliens from the Commonwealth of* Iſrael, *and ſtrangers from the Covenant of Promiſe, having no Hope, and without God in the World.*

Q. 2. *May not Heathens and Infidels be baptiz'd?*

A. Heathens and Infidels, which are without the Church, whilſt they continue Infidels, ought not to be baptiz'd; but if upon the preaching of the Goſpel unto them they repent and believe, and make profeſſion of their Faith, and reſolution of Obedience, they are hereby virtually within the Church, and then have a right to this Ordinance of Baptiſm, and it ought not to be deny'd unto them, *Mat.* 16. 15, 16. *And he ſaid, Go ye into all the World, and preach the Goſpel unto every Creature: He that believeth, and is baptiz'd, ſhall be ſaved,* &c.

Q. 3. *May no Infants be baptiz'd?*

A. 1. No Infants of Heathens and Infidels, whilſt ſuch, may be baptiz'd, becauſe both Parents and Children are out of the Covenant. 2. The Infants of Chriſtian and Believing Parents being viſible Church-members, may and ought to be baptiz'd.

Q. 4. *How do you prove that the Infants of ſuch as are viſible Church-members may and ought to be baptiz'd?*

A. That the Infants of ſuch as are viſible Church-members may and ought to be baptiz'd, may be prov'd, becauſe they are in Covenant, and the Promiſe of the Covenant belonging unto them, this Seal of the Covenant doth belong unto them alſo; *Acts* 2. 39. *The Promiſe is to you, and to your Children.* 'Tis upon the account of the Promiſe of the Covenant that any have the Seal: Hence it was that not only *Abraham*, but all his Seed, whilſt in their Infancy, receiv'd the Seal of Circumciſion, becauſe the Promiſe of the Covenant was made to both: And by the ſame reaſon not only believing Parents, but likewiſe their Infants, are to receive the Seal of Baptiſm, the Promiſe being made unto both: *Gen.* 17. 7, 10. *I will eſtabliſh my Covenant between me and thee, and thy Seed after thee, to be a God to thee, and to thy Seed after thee. This is my Covenant which ye ſhall keep between me and you, and thy Seed after thee; Every Manchild among you ſhall be circumcis'd.*

Q. 5. *How do you prove, that becauſe the Infants of the Jews under the Law had the Promiſe and Seal of the Covenant of Grace (namely, Circumciſion) whereby they were admitted to be viſible Church-members, that therefore the Infants of Chriſtians under the Goſpel have the Promiſe of the Covenant of Grace, and ought to have the Seal of Baptiſm, to admit them to be viſible Church-members alſo?*

A. 1. That the Infants of Chriſtians have the Promiſe of the Covenant of Grace made with *Abraham*, is evident, becauſe that Covenant was an everlaſting Covenant, *Gen.* 17. 17. *I will eſtabliſh my Covenant for an everlaſting Covenant, to be a God to thee, and thy Seed after thee.* Which Covenant Chriſt is the Mediator of, and it is renew'd in the New Teſtament with all Believers, and that as fully as under the Law; and there-

therefore if the Infants under the Law were included, the Infants under the Goſpel are included too. 2. That the Privilege of Infants being made Church-members under the Law, doth belong to the Infants of Chriſtians under the Goſpel; beſides the parity of Reaſon for it, and equality of Right unto it, it is evident, becauſe this Privilege was never repeal'd and taken away under the Goſpel.

Q. 6. *How do you prove that the Privilege of Infants, being made viſible Church-members under the Goſpel, was never taken away?*

A. That the Privilege of Infants being made viſible Church-members was never taken away under the Goſpel, is evident, 1. Becauſe if this Privilege were repeal'd, we ſhould have ſome notice of its repeal in the Scripture; but we have no notice or ſignification of God's Will to repeal this Privilege throughout the whole Book of God. 2. Becauſe Chriſt did not come to take away or ſtrengthen the Privileges of the Church, but to enlarge 'em: And who can upon Scripture grounds imagine, that it was the Will of Chriſt that the Infants of the Jewiſh Church ſhould be Church-members, but the Infants of the Chriſtian Church ſhould be ſhut out, like the Heathens and Infidels? 3. Becauſe the Scripture is expreſs, that the Infants of Chriſtians are holy, 1 *Cor.* 7. 14. *Elſe were your Children unclean, but now are they holy.* As the Jews are call'd in Scripture a holy Nation, becauſe by Circumciſion they were made viſible Church-members, ſo the Infants of Chriſtians as well as themſelves are call'd holy; that is, federally holy, as they are by Baptiſm made viſible Church-members.

Q. 7. *How doth it appear that Baptiſm doth make Members of the viſible Church?*

A. That Baptiſm doth make Members of the viſible Church under the Goſpel, is evident; becauſe it is the Sacrament of initiation and admiſſion into the Church which our Saviour gave his Diſciples Commiſſion to admit Perſons by, into his Church, *Matt.* 28. 19. *Go teach all Nations, baptizing them,* &c. or, make and admit Diſciples, as the Greek Word ſignifieth, *Diſciple them.*

Q.

Q. 8. *But doth not Christ require that People should be taught and believe, at least make a profession of their Faith, before they be baptiz'd; and therefore all Infants being uncapable of being taught and making profession of their Faith, are they not hereby excluded the privilege of Baptism?*

A. That which our Saviour requir'd of teaching and actual profession of Faith before Baptism, is to be understood of the Heathen Nations, unto whom he sendeth his Apostles to preach, who, without this, were not to be baptiz'd; but there is not the same reason concerning the Infants of such who are themselves Members of the visible Church. 2. The Infants of Church Members being uncapable of being taught, and making an actual profession of Faith, doth no more exclude them the Privilege of Baptism, than their being uncapable of working doth exclude them the liberty of eating, when the command is expres'd, 2 *Thess.* 3. 10. *If any would not work, neither should he eat:* Notwithstanding which command, Infants being uncapable of working, yet they may eat; and so Infants being uncapable of professing their Faith, may be baptiz'd. 3. Infants, though they are uncapable of being taught by Men, and making an actual profession of their Faith, yet they are capable of the Grace of the Covenant, by the secret Work of the Spirit, *for of such is the Kingdom of Heaven:* And who will say that all Infants dying in their Infancy are damn'd? as they must be, if they are uncapable of the Grace of the Covenant: And if they be capable of the Covenant, they are capable of this Seal of the Grace of Baptism.

Q. 9. *How can Infants have right to Baptism, when we do not find, throughout the whole New Testament, either Precept or Example for their Baptism?*

A. 1. The Ordinance of Baptism, as to the substance of it, is expresly appointed by our Saviour in the New Testament, but it is not needful that the circumstance of the Time of its administration should be appointed so, when the Time may be so clearly deduced by Scripture consequence. 3. We do not find in the Scripture, any Precept or Example in the very words

that

that Women ſhall partake of the Lord's Supper; yet we believe that they did partake of the Lord's Sapper in Scripture time: And they being Church-members, and Believers, capable of the actual Exerciſe of Grace, have an undoubted Right unto that Sacrament. 3. We have prov'd from Scripture, that Chriſtian Infants have a Right to be Church-members, and therefore they have a Right to Baptiſm, which admits them hereunto; and that there is no Scripture Repeal of this Privilege. 4. We have no Precept or Example concerning the Infants of ſuch as were baptiz'd themſelves, that they ſhould, or that any of them were kept unbaptiz'd from their Infancy, until they were grown up to Years of maturity, and did make an actual profeſſion of their Faith, and then did receive the Ordinance of Baptiſm; and, Why then will any do this, which they have no Scripture Precept nor Example for? 5. There is great probability that the Infants of Believers, in ſome recorded places of Scripture, were baptiz'd in their Infancy; where whole Houſholds were baptiz'd together, it is not ſaid that the Infants in ſuch Houſes were excluded; and, Why then ſhould we exclude Infants from the Ordinance, whom God hath no where excluded?

96 Queſt. *What is the Lord's Supper?*

Anſw. The Lord's Supper is a Sacrament wherein by giving and receiving Bread and Wine according to Chriſt's appointment, his Death is ſhew'd forth, and the worthy Receivers are, not after a Corporeal and Carnal manner, but by Faith, made partakers of his Body and Blood, with all his Benefits, unto their ſpiritual nouriſhment and growth in Grace.

Q. 1. *How many things are moſt conſiderable in the Lord's Supper?*

A. There are Eight things moſt conſiderable in the Lord's

Lord's Supper. 1. The Nature of it. 2. The Author of it. 3. The outward Elements and Actions. 4. The internal Mysteries, or the Things signified. 5. The Subject of it, or the Persons that have right to receive it. 6. The Manner how it is to be receiv'd. 7. The Benefits of it. 8. The End of it.

Q. 2. *What is the Lord's Supper, as to the nature of it?*

A. The Lord's Supper, as to the nature of it, is a Sacrament and Seal of the Covenant of Grace, wherein the mutual Obligations both on God's part, and on our part, which are made in Baptism, are renew'd and confirm'd.

Q. 3. *Who is the Author of the Lord's Supper?*

A. The Lord's Supper is a Sacrament, not of Man's Invention, but our Lord Jesus Christ is the Author of it, and it is of his Appointment and Institution, 1 *Cor.* 11. 23. *For I have receiv'd of the Lord that which also I deliver'd unto you, that the Lord Jesus took bread,* &c.

Q. 4. *When did the Lord Jesus institute and appoint this Sacrament of his Supper?*

A. The Lord Jesus did institute and appoint this Sacrament of his Supper the same night in which he was betray'd, 1 *Cor.* 11. 23. *The Lord Jesus, the same night in which he was betray'd, took bread,* &c. It was at night, because it was to succeed and come in the room of the Passover: It was the same night in which he was betray'd, because it was to be a Commemoration of his Death.

Q. 5. *Are not Christians bound to receive this Sacrament at night, when our Saviour did first institute and administer it, and the Apostles did first receive it at night?*

A. We are no more bound, from this Example, to receive this Sacrament at night, than we are bound to receive it in an upper Room, and but twelve in Company, which was the Practice in the first Institution. We have not the same Reason for receiving it at night as the Apostles had, who were then to eat the Passover before; and altho' the time of receiving it be an indifferent thing, yet the noon (the time when our Saviour gave up the Ghost) seems to be the most suitable time for the receiving of it, especially since at that time both Body and Mind are ordinarily in the best disposition for receiving it with the greatest activity, and the least faintness and weariness.

Q. 6.

Q. 6. *In what posture should the Sacrament be receiv'd?*

A. The Table posture seemeth to be the most decent, and not to be esteem'd irreverent, when Christ himself was present, and did administer it to them.

Q. 7. *By whom is the Sacrament of the Lord's Supper to be administred?*

A. The Sacrament of the Lord's Supper, as also the other of Baptism, is to be administred by none but such as are the Ministers of Jesus Christ, call'd and install'd in this Office according to Scripture Rule; such are Christ's Ambassadors, and none but such have any Authority to exhibit or apply the Broad-Seals of the Kingdom of Heaven.

Q. 8. *What are the outward Signs and Elements of the Lord's Supper?*

A. The outward Signs and Elements of the Lord's Supper are, Bread and Wine.

Q. 9. *What Bread is to be used in the Lord's Supper?*

A. Ordinary Bread is to be used, and not Wafers, after the manner of the Papists; and it is most decent that it be white Bread.

Q. 10. *What Wine is to be used in the Lord's Supper?*

A. Any kind of Wine may be used in the Lord's Supper. We read, that Christ drank of the fruit of the Vine with his Disciples, but what sort of Wine is not said; yet it seemeth most suitable and most lively to represent the Blood of Christ when the Wine is of a red colour, such as Tent, or Claret Wine.

Q. 11. *May and ought all that receive the Lord's Supper to receive it in both Elements, the Bread and Wine too?*

A. All that receive the Lord's Supper, may and ought to receive it in both Elements, the Bread and also the Wine; this is evident from the Directions which the Apostle doth give unto the *Corinthians* in general about their receiving the Sacrament, wherein he joyns the Cup and the Bread together, as belonging to all that did receive, 1 *Cor.* 11. 26, 28. *As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's death till he come. Let a man* (that is, any Man, and not the Minister only) *examine himself, and so let him eat of that Bread, and drink of that Cup.* And therefore the Practice of the Papists in taking the

the Cup from the People is unwarrantable and injurious.

Q. 12. *What are the outward actions in the Sacrament of the Lord's Supper.*

A. The outward actions in this Sacrament of the Lord's Supper,

1. On the Minister's part, are his blessing the Elements, and setting 'em apart from this Sacramental use by reading the words of Institution, with Thanksgiving and Prayers unto God for his Blessing; his taking the Bread and breaking it; his taking the Cup and distributing both the Bread and Wine unto the People in the Words of our Saviour when he first did institute this Sacrament.

2. On the part of the People, the outward actions are, their taking the Bread and Wine, and eating the one and drinking the other.

Q. 13. *What is signified and represented by the Bread and Wine in this Sacrament?*

A. By the Bread and Wine in this Sacrament is signified and represented the Body and Blood of Christ, 1 *Cor.* 11. 24, 25. *Take, eat, this is my Body. This Cup is the New Testament in my Blood.*

Q. 14. *Is not the Bread in this Sacrament transubstantiated and turned into the real Body of Christ, when our Saviour telleth his Disciples expresly,* This is my Body?

A. The Bread in this Sacrament is not transubstantiated and turned into the real Body of Christ, but is only a Sign and Representation of Christ's Body.

Q. 15. *How do you prove that the Bread in this Sacrament is not turned into the real Body of Christ?*

A. That the Bread in this Sacrament is not turned into the real Body of Christ, may be proved by divers Arguments.

Arg. 1. It is evident both unto Sense and Reason, that the Bread after Consecration remaineth Bread as it was before. 2. It is evident unto Sense, the quantity or bigness of Bread remaineth, the figure of Bread remaineth, the locality or place of Bread remaineth, the colour, taste and smell of Bread remaineth, and nothing in the World is more evident unto Sense, than the Bread in the Sacrament, no alteration in the least unto Sense being made by its Consecration. 3. It is evident unto Reason,

ſon, that the bread cannot be turned into another ſubſtance, and the accidents not to be at all changed or altered; when our Saviour turned Water into Wine, the Water, as it loſt its ſubſtance, ſo alſo it loſt its colour, taſte, ſmell, and other accidents; and the Wine made of Water, had the colour, taſte and ſmell of Wine, as well as the Subſtance of Wine; but in the Sacrament there is no other colour, taſte, figure, or any accident, but of Bread, and therefore in Reaſon there is no other ſubſtance but of Bread: In the Sacrament we muſt either cloath the Body of Chriſt with the accidents of the Bread, and ſay that his Body is of ſuch a figure, taſte and colour as the Bread is, which would render him ill-favour'd, ill-ſhapen, and debaſe his Body (ſo glorious now in Heaven) into the likeneſs of Bread, which is ſuch an abſurd blaſphemy, that none will affirm; or elſe, if the accidents of Bread cannot be attributed unto Chriſt's Body, and yet the ſubſtance of Bread be gone, and the ſubſtance of Chriſt's Body come into its room, then the accidents of Bread do exiſt without a ſubject, which is moſt abſurd and contradictory unto reaſon; we perceive by our ſenſes ſuch a colour, taſte and figure, it cannot be the Body of Chriſt that is of ſuch a colour, taſte and figure; and if there be no other ſubſtance in the room that hath theſe accidents, hence then it follows, that it is *nothing* which hath this colour, taſte and figure, and that in the Sacrament there is a white *nothing*, a ſweet *nothing*, a loaf of *nothing*, a piece of *nothing*, which is ridiculous abſurdity: Nothing is more evident unto reaſon, than that the ſubſtance of the Bread remaineth unchanged, while the accidents remain unchanged.

Arg. 2. If the Bread in the Sacrament be turned into the real Body of Chriſt, then either there are ſo many Bodies of Chriſt as there are pieces of Bread eaten in all Sacraments, or elſe they are all one and the ſame Body. 1. It cannot be that there ſhould be ſo many Bodies of Chriſt as there are pieces of Bread eaten in all Sacraments, becauſe, firſt, Chriſt would then be a Monſter, with many thouſands, yea, millions of Bodies. Secondly, It would lye in the power of any Miniſter to

make

make as many Bodies of Christ as he pleas'd, or that God should be bound to work a Miracle every time the Bread is consecrated. Thirdly, This cannot consist with Christ's Unity. Fourthly, None of Christ's Bodies but one, would be the Body which was born of the Virgin *Mary*, and that died upon the Cross. Fifthly, All these Bodies, but the one he hath in Heaven, would be without a Soul, and so altogether insufficient to save the Soul, or to confer any spiritual Life or Grace, by the feeding upon them in this Sacrament; therefore it cannot be, that there should be so many Bodies of Christ as there are Pieces of Bread eaten in all Sacraments. 2. Neither can it be one and the same Body of Christ which the Bread in the Sacrament is turned into; for then it would follow, 1. That Christ's Body is both visible and invisible; visible in Heaven, and invisible in the Sacrament. 2. That one and the same Body of Christ is present in divers places at the same time, in Heaven, and in divers places of the Earth: And to say that one and the same Body, which is circumscrib'd by one Place, is at the same time present in a thousand other Places, is abhorrent unto all Reason, and it is in effect to say, it is where it is not, and it is not where it is; which is an absurd Contradiction. If Christ's Body be in Heaven, it is not in the Sacrament: If it be in the Sacrament, it is not in Heaven: Christ's Body is not divided, and so by parts in one place, and in another at the same time; neither is Christ's Body infinite, and so present in divers places together, as God is present; for then his Body would cease to be a Body; therefore Christ's Body cannot be in divers places together, therefore being in Heaven, it is not present in the Sacrament.

Arg. 3. If the Bread in the Sacrament be turn'd into the real Body of Christ, then after the eating of it, either it returneth to Heaven (which it cannot do because it is there already) or else it remaineth with them that eat it; and if so, then Christ's Body in part would be turn'd into the substance of our Bodies; and if we are wicked, when these same Bodies are rais'd, it would be tormented for ever in Hell; part also of Christ's Body would go into the draught, and be subject to Corruption;

either of which to affirm, is moſt horribly blaſphemous; therefore the Popiſh Tenet of *Tranſubſtantiation* is to be abominated by all Chriſtians.

Arg. 4. If the Bread in this Sacrament were turn'd into the real Body of Chriſt, both the Nature and End of the Sacrament would be deſtroy'd: The Nature of the Sacrament is to be a Sign, the End of it is to be a Remembrance of Chriſt; both which ſuppoſe Chriſt's Body to be abſent, which this Sacrament is a Sign and Remembrance of; whereas, if the Bread were turn'd into Chriſt's Body, it would be preſent.

Arg. 5. It is Bread which is eaten in this Sacrament, and not the Body of Chriſt; and ſo it is term'd by the Apoſtle, 1 *Cor.* 11. 26. *As often as ye eat this Bread*, not this Body of Chriſt, *v.* 27. *Whoſoever ſhall eat this Bread unworthily*, &c. *v.* 28. *Let a man examine himſelf, and ſo let him eat of that Bread*; and if it be Bread which is eaten in this Sacrament, ſurely the Bread is not turn'd into the real Body of Chriſt.

Q. 16. *But are not the words of our Saviour plain in his inſtitution of this Sacrament*, This is my Body; *and would he have ſaid it, had not the Bread been turn'd into his real Body?*

A. If all Scripture Expreſſions beſides were to be underſtood literally, then there would be ſome reaſon that this Expreſſion ſhould be ſo underſtood too: But we frequently find figurative Expreſſions in the Scripture, and that concerning Chriſt, 1 *Cor.* 10 4. *That Rock was Chriſt.* Eph. 2. 20. *Jeſus Chriſt himſelf being the chief Corner-ſtone.* Is Jeſus Chriſt therefore turn'd into a Rock or Stone? In the ſame ſenſe as in the Jewiſh Sacrament the Paſchal Lamb is call'd the *Paſſover*, the Bread in the Chriſtian Sacrament is call'd the *Body of Chriſt.* The Paſchal Lamb could in no proper ſenſe be the Paſſover, which was the action of the Angel in paſſing over the Houſes of the *Iſraelites*, when he deſtroy'd the firſt-born of the *Egyptians*: What Abſurdity is it to ſay that the Paſchal Lamb was turn'd into this action of the Angel? Surely a preſent ſubſtance could not be turn'd into an accident or action which was long before; but it was a ſign or commemoration of that action. So the Bread in this Sacrament is not properly the Body of Chri

Christ, and so one Body turn'd into another without its accident; but the Bread is a Sign of the Body of Christ, and a Commemoration of Christ's Body, which was crucified for us.

Q. 17. *But cannot God, by his Infinite Power, turn the Bread into the real Body of Christ? And if he can do it, why may we not believe that he really doth it, when Christ saith,* This is my Body?

A. Altho' God, by his Infinite Power, can do all things which are possible unto true Power, yet we may safely say, that God cannot do any thing which implieth Imperfection and Weakness; such as to make Contradictions true, and to introduce ridiculous Absurdities, and blasphemous Consequences; which he should do, if he should turn the Bread in the Sacrament, but without the transmutation of its Accidents, into the real Body of Christ.

Q. 18. *How doth the Bread and Wine in this Sacrament represent the Body and Blood of Christ?*

A. The Bread and Wine in this Sacrament doth represent the Body and Blood of Christ, in that as the Bread and Wine doth nourish, strengthen, and refresh the Body, and satisfie the natural Appetite, so the Body and Blood of Christ receiv'd in this Sacrament doth nourish, strengthen, and refresh the Soul, and satisfie the spiritual Appetite.

Q. 19. *What is represented by the Actions of the Minister, in taking the Bread and breaking it, and taking the Cup, and giving both unto the People?*

A. By the Actions of the Minister in taking the Bread and breaking it, and taking the Cup, and giving both unto the People, is represented God's taking his Son, and giving him to be broken and crucified upon the Cross for us; and withal, his giving him in this Sacrament unto us to be our Redeemer and Saviour.

Q. 20. *What is represented by the Actions of the People in receiving the Bread and Wine, and feeding upon them?*

A. By the Actions of the People in receiving the Bread and Wine, and feeding upon them, is represented their receiving of Jesus Christ, given to them by the Father, and feeding upon him in the Sacrament.

Q. 21. *Do all that receive this Sacrament partake really of the Body and Blood of Christ, with the Benefits of the New Covenant?*

A. None but worthy Receivers do receive and partake really of the Body and Blood of Christ, with the Benefits of the New Covenant.

Q. 22. *How do worthy Receivers really partake of the Body and Blood of Christ, with his Benefits?*

A. The worthy Receivers do partake really of the Body and Blood of Christ, with all his Benefits, 1. Not after a corporeal and carnal manner, and by conjunction of his real Body and Blood unto their Body, as Meat and Drink is really join'd unto them in their eating and drinking thereof; but, 2. It is by Faith that Christ's Body and Blood is really, but spiritually, join'd unto their Souls; and the vertue and efficacy, the fruits and benefits, of his Death are apply'd by them, whereby they receive spiritual nourishment and growth in Grace; 1 *Cor.* 10. 16. *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?*

Q. 23. *How do Believers receive spiritual nourishment and growth in Grace in and by this Sacrament?*

A. Believers receive spiritual nourishment and growth in Grace in and by this Sacrament, 1. As they draw vertue from Christ's Death for the crucifying of the Flesh, for mortifying and purging away Sin, which doth hinder their spiritual nourishment and growth. 2. As the Lord doth convey by his Spirit, and they do receive in this Sacrament by Faith further supplies of his Grace, which by his Death he hath purchas'd for them, and which in his Covenant of Grace (whereof this Sacrament is a Seal) he hath promis'd unto them.

Q. 24. *What is the End of this Sacrament of the Lord's Supper?*

A. The End of this Sacrament of the Lord's Supper is, the shewing forth of Christ's Death, by the receiving of which, Christians do publickly own, and give Testimony of their Belief in, and hopes of Salvation by a Crucified Lord: 1 *Cor.* 11. 26. *For as often as you eat this*

this Bread, and drink this Cup, ye do shew forth the Lord's Death till he come.

97 Quest. *What is requir'd to the worthy receiving of the Lord's Supper?*

Answ. It is requir'd of them that would worthily partake of the Lord's Supper, that they examine themselves of their Knowledge to discern the Lord's Body, and their Faith to feed upon him; of their Repentance, Love, and new Obedience; lest coming unworthily, they eat and drink Judgment to themselves.

Q. 1. *What is it to receive the Lord's Supper worthily?*

A. 1. To receive the Lord's Supper worthily, is not to receive it meritoriously, as if we were to bring any Merit or Worth of our own thereunto, for so none can be worthy of Christ, or any of his Benefits. 2. We receive the Lord's Supper worthily, when we receive it with due preparation before we come to it, and with suitable behaviour when we are at the Table of the Lord.

Q. 2. *What is that Preparation which is requir'd to the worthy receiving the Lord's Supper?*

A. There is requir'd to the worthy receiving the Lord's Supper, 1. Habitual Preparation, that the Persons who receive it be in a state of Grace. 2. Actual Preparation, that their Graces be drawn forth into Exercise.

Q. 3. *What is requisite for the obtaining of this Habitual and actual Preparation, in order to our worthy receiving?*

A. It is requisite, for the obtaining this habitual and actual Preparation, in order to our worthy receiving, that we examine our selves; 1 *Cor.* 11. 28. *But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.*

Q. 4. *Wherein are we to examine our selves in order to our Preparation for the Sacrament?*

A. We are to examine our selves, in order to our Preparation for this Sacrament, 1. In our Knowledge

to discern the Lord's Body, which is represented by the Bread, 1 *Cor.* 11. 9. *Not discerning the Lord's Body.* 2. In our Faith, to apply Christ, and feed upon him, and so to draw Vertue and spiritual Nourishment from him, 2 *Cor.* 13. 5. *Examine your selves, whether you be in the Faith.* 3. In our Repentance, self-judging, and godly sorrow for our Sins, which have brought Sufferings upon our Lord; 1 *Cor.* 11. 31. *For if we would judge our selves, we should not be judged.* 4. In our Love to Christ, who in his Death hath express'd such Love to us, and in our Love to one another, who are redeem'd by the same Blood. 5. In our new and sincere Obedience to the Gospel, which we must engage in, and be fully resolv'd in the strength of the Lord to perform, before we can worthily receive this Sacrament; 1 *Cor.* 5. 8. *Therefore let us keep the Feast, not with the old leaven, neither with the leaven of Malice and Wickedness, but with the unleaven'd Bread of Sincerity and Truth.*

Q. 5. *What is requisite by way of preparation for this Sacrament, besides Self-examination?*

A. By way of preparation for this Sacrament, besides Self-examination, there is requisite, Prayer to God for his Presence, Blessing, and Assistance of his Spirit; and Meditation, in order to the exciting of our Affections, and the drawing forth of our Grace into exercise.

Q. 6. *Who are they that come to the Lord's Table unworthily?*

A. 1. Such come to the Table of the Lord unworthily as have no habitual Preparation, being in a Graceless and Christless state; who having no Faith, can neither discern the Lord's Body, nor spiritually feed upon him; who being without Repentance, Love, and new Obedience, can neither bring Glory to the Lord, nor enjoy Communion with him by receiving this Sacrament. 2. Such also as come to the Table of the Lord unworthily, who, altho' they are gracious, and have habitual Preparation, yet take no care by Self-examination, Prayer, and Meditation, to attain actual Preparation, whereby they displease God, and lose also the benefit of Ordinance.

Q. 7. *If such as are gracious do take pains in Self-examination*

nation and other Duties, to get their Hearts prepar'd, and yet they are ſtill out of frame, would they not be unworthy Receivers, ſhould they come to the Lord's Table?

A. When ſuch as are gracious do by Self examination and other Duties endeavour to get their Hearts prepar'd, though they find them out of frame, they ought to come to the Lord's Table, becauſe God may bring them into frame in and by the Ordinance: However, they muſt wait there, and attend upon God out of Obedience, when they cannot do it with ſenſibly melting, warm, and delightful Affections, and their ſincerity through Chriſt will be accepted.

Q. 8. *When we doubt and fear whether we be truly gracious, may we come to the Lord's Table?*

A. We may and ought to come to the Lord's Table, altho' under doubts and fears, if we have a ſenſe of our need of, and hungring deſires after Jeſus Chriſt, together with Reſolutions to give up our ſelves in Covenant to the Lord, this Sacrament being a means of getting Evidences of God's Love; and when we cannot come with Aſſurance, we may come for Aſſurance.

Q. 9. *What muſt be our Behaviour at the Table of the Lord, that we may be worthy Receivers?*

A. That we may be worthy Receivers, our Behaviour at the Table of the Lord muſt be humble and reverent, as to the outward geſture of our Bodies, and inward frame of our Hearts: We muſt ſeriouſly mind the outward Elements and Actions, looking chiefly to the Things ſignified, repreſented, and exhibited in the Ordinance: We muſt meditate upon Chriſt's Death, ſo diſgraceful and painful for us; grieving for our Sins, the cauſe of it, hungring and thirſting after him and the Benefits purchas'd by his Death; applying the Promiſes of the Covenant and New Teſtament, which is of full force thro' the Death of the Teſtator, drawing nouriſhment and all needful ſupplies from him, in whom all fulneſs doth dwell; rejoicing in his Love, giving Thanks for his Grace, renewing our Covenant, and mingling all, eſpecially Faith and moſt endeared Love to the Lord, and with Love in him one to another.

Q. 10. *What is requir'd of worthy Receivers after they come from the Table of the Lord?*

A. It is requir'd of worthy Receivers, after they come from the Table of the Lord, that they examine themselves as to their Carriage and Succeſs; if they have not met with God, and have been out of frame; that they enquire into the Cauſe, mourn for their Defects, be earneſt for a Pardon, and by after-pains labour to get the benefit of the Ordinance, and withal endeavour to amend for the future: If they have met with God, and been enlarg'd and ſweetly refreſh'd, they muſt be very thankful for Aſſiſtances and Enlargements, labour to retain the ſweet reliſh they have had ſtill upon their Spirits; they muſt endeavour to draw more and more Vertue from Chriſt, for the crucifying the World and the Fleſh; they muſt be very watchful againſt Satan, Sin, and Carnal Security; they muſt be careful to perform their Vows, and keep the Covenant which they have renew'd.

Q. 11. *What is the Sin of unworthy receiving the Lord's Supper?*

A. The Sin of unworthy receiving the Lord's Supper, is, that ſuch are guilty of the Body and Blood of the Lord; that is, they are guilty of an Affront and Indignity, which they offer to the Lord's Body and Blood, 2 *Cor.* 11. 27. *Whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord.*

Q. 12. *What is the Danger of unworthy receiving the Lord's Supper?*

A. The Danger of our unworthy receiving the Lord's Supper, is, the eating and drinking Judgment to our ſelves; that is, provoking the Lord by our Unworthy Receiving, to inflict Temporal, Spiritual, and Eternal Judgments upon us; 1 *Cor.* 11. 29, 30. *For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body: For this cauſe many are weak and ſickly among you, and many ſleep.*

98 Queſt. *What is Prayer?*

Anſw. Prayer is an offering up of our Deſires to God for things agreeable to his Will, in the Name of Chriſt, with confeſſion of our Sins, and thankful acknowledgment of his Mercies.

Q. 1. *How many parts are there in Prayer?*

A. There are three parts in Prayer, Petition, Confeſſion, and Thankſgiving; but moſt properly Prayer doth conſiſt in Petition.

Q. 2. *What kind of Petition is Prayer unto God?*

A. The Petition of the Lips without the Deſire of the Heart may be accounted Prayer by Men, but it is not acceptable Prayer unto God, which is an offering up of the Deſires unto him, and pouring forth of the Heart before him; *Pſal.* 62. 8. *Truſt in him at all times, ye People; pour out your Hearts before him.*

Q. 3. *Unto whom are we to direct our Prayer?*

A. We are to direct our Prayer unto God only; *Pſal.* 5. 2, 3. *Hearken unto the voice of my Cry, my King and my God, for unto thee will I pray: My Voice ſhalt thou hear in the morning; in the morning will I direct my Prayer unto thee, and will look up.*

Q. 4. *Why are we to direct our Prayers only unto God?*

A. We are to direct our Prayers only unto God, 1. Becauſe Prayer is a part of Religious Worſhip, and God is the only Object of Religious Worſhip, *Mat.* 4. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* 2. Becauſe God is only every where preſent to ſee his People, and to hear their Prayers, *Pſal.* 34. 15. *The Eyes of the Lord are upon the Righteous, and his Ears are open unto their cry.* 3. Becauſe God only can anſwer our Prayers, by fulfilling our Deſires, and giving the things we pray for, and ſtand in need of, *Pſal.* 145. 18, 19. *The Lord is nigh unto all them that call upon him; he will fulfill the Deſires of them that fear him; he alſo will hear their Cry, and ſave them.*

Q. 5. *For what things may we pray unto God?*

A. 1. We may not pray for the fulfilling of any ſinful Deſires; *James* 3. 4. *Ye ask and receive not, becauſe ye ask amiſs, that ye may conſume it upon your Luſts.* 2. We

may and ought to pray unto God only for such things as are agreeable unto his Will; 1 *John* 5. 14, 15. *And this is the confidence that we have in him, that if we ask any thing according to his Will, he heareth us: And if we know that he heareth us, we know that we have the Petitions that we desir'd of him.*

Q. 6. *What are the things agreeable unto God's Will, which we may pray for?*

A. The things which we may pray for, are not all things which are agreeable unto his secret Will; for thus all things which come to pass, even the worst of Sins which are committed, are agreeable unto God's secret Counsel and eternal Determination: But all things which are agreeable unto God's reveal'd Will in his Word, we may pray for; such as the Pardon of our Sins, the Supplies of his Grace, spiritual Life and Strength here, eternal Life and Glory hereafter, deliverance from spiritual and eternal Evils; also whatever temporal good things we stand in need of, and all those things which either expresly or inclusively he hath promis'd in his Covenant unto us.

Q. 7. *In whose Name ought we to pray unto God?*

A. We ought to pray unto God only in the Name of the Lord Jesus Christ; *John* 14. 13, 14. *Whatsoever ye shall ask in my Name, that I will do, that the Father may be glorified in the Son: If ye ask any thing in my Name, I will do it.*

Q. 8. *What is it to pray unto God in the Name of Christ?*

A. To pray unto God in the Name of Christ, is not barely to mention the Name of Christ with our Lips in the conclusion, or any part of our Prayers, but it is by Faith to mention his Name, depending upon Christ alone for admittance and access unto God in Prayer; for acceptance, audience, and a gracious Return unto our Prayers, *Ephes.* 3. 12. *In whom we have boldness, and access with confidence by the Faith of him.*

Q. 9. *Why must we pray unto God in the Name of Christ?*

A. We must pray unto God in the Name of Christ, because God being so infinitely holy and jealous, so infinitely just and righteous, and we being so unholy and sinful, and our Prayers, at best, so imperfect, and so mingled

mingled with defilement, that neither our Perſons would find acceptance, nor our Prayers any audience with God, without the Name and Mediation of Chriſt, and the mixture of the ſweet Incenſe of his Merits with our Prayers, to take away the ill ſavour of them, and the uſing of his Intereſt with the Father, upon his account alone to give an Anſwer unto them, *Rev.* 8. 3, 4. *And another Angel came and ſtood at the Altar*, (that is, the Lord *Jeſus Chriſt*, who is the Angel of the Covenant) *having a Golden Cenſor, and there was given unto him much Incenſe, that he ſhould offer it with the Prayers of all Saints upon the Golden Altar which was before the Throne: And the ſmoak of the Incenſe, which came with the Prayers of all Saints, aſcended up before God out of the Angel's hand.*

Q. 10. *May we not make uſe of the Name of Angels, and the Virgin* Mary, *and other Saints in Prayer, directing our Prayers unto them to help us, at leaſt to imploy their Intereſt in Heaven for us, as the* Papiſts *do teach and practiſe.*

A. 1. It is Idolatry to direct our Prayers unto any Creature, God being the alone Object of this and all other Religious Worſhip, therefore we ought not to direct our Prayers unto Angels (who have refuſed Worſhip) much leſs unto any Saints, *Col.* 2. 18. *Let no Man beguile you of your reward in a voluntary Humility, and worſhiping of Angels.* Rev. 19. 10. *And I fell at his Feet to worſhip him; and he ſaid, See thou do it not, I am thy Fellow-ſervant*, &c.

2. There is but one Mediator and Interceſſor in Heaven for us, namely, the Lord Jeſus Chriſt, and it is an Affront to him to make uſe of any Angels or Saints as our Interceſſors; 1 *Tim.* 2. 5. *There is one God, and one Mediator between* GOD *and Man, the Man Chriſt Jeſus.* 1 John 2. 1. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous.*

3. We have neither Precept nor Example in Scripture for, nor any Promiſe unto any Prayers which we ſhall make either unto, or by, either Angels or Saints.

4. The chiefeſt Saints in Heaven are ignorant of our Condition on Earth; neither can they, where they are, hear, much leſs give Anſwer unto our Prayers, and therefore are unfit to be the Object of our Prayers, or to

make

make particular Intercession for us; *Isa.* 63. 16. *Doubtless thou art our Father, tho'* Abraham *be ignorant of us, and* Israel *acknowledge us not.* Therefore the Doctrine and Practice of the *Papists* herein is both unallowable and abominable.

Q. 11. *How must we pray unto God, that our Prayers may be acceptable unto him, and answer'd by him?*

A. That our Prayers may be acceptable unto God, and answer'd by him, we must pray, 1. With Sincerity, *Heb.* 10. 20. *Let us draw near with a true Heart.* 2. With Humility, *Psal.* 10. 17. *Lord, thou hast heard the Desires of the Humble.* 3. With Faith, *Jam.* 1. 6. *Let him ask in Faith.* 4. With Fervency, *Jam.* 5. 16. *The effectual fervent Prayer of a righteous Man availeth much.* 5. With Perseverance, *Luke* 18. 1. *Men ought always to pray, and not to faint.* We must look after our Prayers, and wait for a Return, *Micah* 7. 7. *Therefore I will look unto the Lord; I will wait for the God of my Salvation; my God will hear me.*

Q. 12. *Can we our selves pray thus acceptably unto God?*

A. We cannot of our selves pray thus acceptably unto God, without the Spirit of God to help our Infirmities, and to teach us both for what and how to pray, *Rom.* 8. 26, 27. *Likewise the Spirit also helpeth our Infirmities; for we know not what to pray for as we ought, but the Spirit maketh intercession for us, with groanings that cannot be utter'd. And he that searcheth the Heart knoweth what is the Mind of the Spirit, because he maketh intercession for the Saints according to the will of God.*

Q. 13. *Doth God accept and answer all the Prayers that are offer'd unto him?*

A. 1. God doth not accept and answer the Prayers of the Wicked; *Prov.* 26. 8. *The Sacrifice of the Wicked is an abomination unto the Lord, but the Prayer of the Upright is his Delight.* 2. God doth not accept the Prayers of his own People, when they regard Iniquity in their Hearts; *Psal.* 66. 18. *If I regard Iniquity in my Heart, the Lord will not hear my Prayer.* 3. God doth accept the Prayers of his People which are offer'd up unto him in the Name of Christ, and by the help of the Spirit, and which are for things agreeable unto his Will; so that he either

either giveth the things unto them which they pray for, or elſe ſomething that is equivalent or better for 'em.

Q. 14. *What is the ſecond part of Prayer?*

A. The ſecond part of Prayer is Confeſſion of our Sins, with which our Petitions for Pardon, and ſupply of our Wants, ſhould be introduced.

Q. 15. *What Sins ſhould we make confeſſion of in Prayer?*

A. In Prayer we ſhould make confeſſion of our Original and Actual Sins againſt Law and Goſpel; of Omiſſion and Commiſſion, in Thought and Heart, of Lip and Life, with the Aggravations of them; acknowledging withal our deſert of Temporal, Spiritual, and Eternal Judgments and Puniſhments for them; *Pſal.* 32. 5. *I acknowledge my Sins unto thee, and mine Iniquity have I not hid.* Pſal. 51. 4, 5. *Againſt thee, thee only, have I ſinned, and done this Evil in thy ſight: Behold, I was ſhapen in Iniquity, and in Sin did my Mother conceive me.* Dan. 9 8. *O Lord, unto us belongeth confuſion of Face, becauſe we have ſinned againſt thee.*

Q. 16. *How ought we in Prayer to make confeſſion of Sin?*

A. We ought in Prayer to confeſs our Sins humbly, fully, freely, with grief for them, and hatred of them, with full purpoſe and reſolution, in the ſtrength of the Lord, not to return again unto the practiſe of them.

Q. 17. *What is the third part of Prayer?*

A. The third part of Prayer is, a thankful acknowledgment of God's Mercies temporal and ſpiritual here, and the Promiſes of Life and Happineſs in the other World, which we ought to acknowledge with Admiration, Faith, Love, Joy, and all kind of ſuitable Affections; *Phil.* 4. 6. *By Prayer and Supplication, with Thankſgiving, let your Requeſts be made known unto God.*

99 Queſt. *What Rule hath God given us for direction in Prayer?*

Anſw. The whole Word of God is of uſe to direct us in Prayer, but the ſpecial Rule of direction is that form of Prayer which Chriſt taught his Diſciples, commonly call'd *The Lord's Prayer.*

Q. 1.

Q. 1. *What is generally uſed for our direction in Prayer?*

A. The whole Word of God is generally uſeful for our direction, as it containeth plenty of Matter; for Prayer guideth as to the manner of it, and aboundeth with variety of Expreſſions which moſt fitly may be uſed in it.

Q. 2. *What is the ſpecial Rule for Direction in Prayer?*

A. The ſpecial Rule for Direction in Prayer is, that Form of Prayer which Chriſt taught his Diſciples, commonly call'd the Lord's Prayer; *Matt.* 6. 9. *After this manner therefore pray ye, Our Father which art in Heaven, hallowed be thy Name,* &c.

Q. 3. *How many parts are there in the Lord's Prayer?*

A. There are three parts in the Lord's Prayer, the Preface, the Petitions, and the Concluſion.

100 Queſt. *What doth the Preface of the Lord's Prayer teach us?*

Anſw. The Preface of the Lord's Prayer, which is, *Our Father which art in Heaven*, teacheth us to draw near to God with holy Reverence and Confidence, as Children to a Father able and ready to help us, and that we ſhould pray with and for others.

Q. 1. *What is the Preface of the Lord's Prayer it ſelf?*

A. The Preface of the Lord's Prayer it ſelf is in theſe words, *Our Father which art in Heaven.*

Q. 2. *What do the words,* Our Father, *in the Preface teach us?*

A. The words, *Our Father*, in the Preface, teach us, 1. To draw near unto God with confidence both of his Allſufficiency and his Readineſs to help us; as alſo with filial Affections of Deſires, Love and Delight, as Children to our Father; *Rom.* 8. 15. *For ye have not receiv'd the Spirit of Adoption, whereby we cry, Abba Father.* Epheſ. 3. 24. *Him that is able to do exceeding abundantly above all that we can ask or think.* Matt. 7. 11. *If ye then being evil*

evil know how to give good Gifts unto your Children, how much more ſhall your Father which is in Heaven give good things to them that ask him? 2. To pray to God with and for others, he being a common Father unto all his People; *Eph.*6.18. *Praying always with all Prayer and Supplication for all Saints.*

Q. 3. *Are we to pray unto God only for the Saints, and ſuch as are his Children?*

A. We muſt pray unto God not only for the Saints and his Children, but alſo for all Men: We muſt pray not only for the Church in general, but alſo for the Nation wherein we live, for Magiſtrates, and for Miniſters; and not only for our Friends, but alſo for our Enemies, *Pſal.* 122.6. *Pray for the Peace of* Jeruſalem. 1 Tim. 1. 2. *I exhort therefore, that firſt of all Supplications, Prayers and Interceſſions, and giving Thanks be made for all Men; for Kings, and for all that are in Authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty.* Mat. 5.44. *Love your Enemies, and pray for them that deſpitefully uſe you, and perſecute you.*

Q. 4. *What do theſe words* [which art in Heaven] *teach us?*

A. Theſe words [*which art in Heaven*] teach us to draw near unto God with all holy Reverence, becauſe of our great diſtance, God being not our Earthly Father, but our Father which is in Heaven; *Eccleſ.* 5. 2. *Be not raſh with thy Mouth, and let not thy Heart be haſty to utter any thing before God; for God is in Heaven, and thou upon Earth.*

101 Queſt. *What do we pray for in the firſt Petition?*

Anſw. In the firſt Petition, which is, *Hallowed be thy Name*, we pray that God would enable us and others to glorifie him in all that whereby he makes himſelf known; and, that he would diſpoſe all things to his own glory.

Q. 1. *What is the ſecond part in the Lord's Prayer?*

A. The ſecond part in the Lord's Prayer, is Petition.

Q. How

Q. 2. *How many Petitions are there in the Lord's Prayer?*

A. There are Six Petitions in the Lord's Prayer.

Q. 3. *What is the first Petition in the Lord's Prayer?*

A. The first Petition in the Lord's Prayer is in these words, *Hallowed be thy Name.*

Q. 4. *What is meant by the Name of God?*

A. By the Name of God is meant, God's Titles, Attributes, Ordinances, Words, and Works, whereby God is pleas'd to make himself known. See the Explication of the 54th Answer.

Q. 5. *What is it to hallow God's Name?*

A. To hallow God's Name is, to sanctifie, honour, and glorifie God in all things, whereby he maketh himself known; *Isa.* 8. 13. *Sanctifie the Lord of Hosts himself, and let him be your fear and your dread.* Psal. 96. 8, 9. *Give unto the Lord the glory due to his Name; worship him in the beauty of Holiness.*

Q. 6. *What do we pray for in the Petition,* Hallowed be thy Name?

A. In the Petition, *Hallowed be thy Name,* we pray, 1. That God would hallow and glorifie his own Name, by magnifying himself in the World, and by disposing all things for his own Glory; 2 *Sam.* 7. 26. *Let thy Name be magnified for ever.* Psal. 84. 16, 18. *Fill their Faces with shame, that they may seek thy Name, O Lord; That Men may know that thou alone, whose Name is* JEHOVAH, *art the most High all over the Earth.* 2. That God would enable us to hallow and glorifie his Name, by confessing and forsaking our Sins, which rob him of his Glory; by admiring and adoring him in his glorious Titles and Attributes, in his Infinite Excellencies and Perfections; by believing, loving, and obeying his Word; by observing and attending upon him in his Worship and Ordinances; by magnifying him in his Works, making use of his Creatures for his glory; by sincere, diligent, zealous, and constant Endeavours to promote his Honour and Interest in our places and relations, and that the chief design of our Thoughts, Words, and Actions may be to the glory of God; and, that he would enable others also thus to hallow and glorifie his Name; *Psal.* 67. 1, 2, 3. *God be merciful to us, and bless us, and cause his Face to*

shine

ſhine upon us, that thy way be known upon Earth, and thy ſaving health among all Nations. Let the People praiſe thee, O God, let all the People praiſe thee. Rom. 11. 36. *For of him, and through him, and to him, are all things; to whom be glory for ever.*

102 Queſt. *What do we pray for in the ſecond Petition?*

Anſw. In the ſecond Petition, which is, *Thy Kingdom come*, we pray that Satan's Kingdom may be deſtroy'd, and the Kingdom of Grace may be advanc'd, our ſelves and others brought into it, and kept in it, and that the Kingdom of Glory may be haſten'd.

Q. 1. *What is meant by the Kingdom of God, which in this Petition we are to pray for the coming of?*

A. By the Kingdom of God, which in this Petition we are to pray for the coming of, is meant, 1. The Kingdom of God's Grace here in the World; *Luke* 17. 21. *The Kingdom of God is within you.* 2. The Kingdom of God's Glory in the other World; 1 *Cor.* 6. 9. *Know ye not that the Unrighteous ſhall not inherit the Kingdom of God?*

Q. 2. *What do we expect in our praying that God's Kingdom of Grace may come?*

A. We requeſt in our praying that God's Kingdom of Grace may come, 1. That the Kingdom of Satan in all the profeſſed Enemies of God's Kingdom may be deſtroy'd; and, that all the power alſo of Sin in our ſelves and others, whereby Satan hath dominion, may be ſubdued; *Pſal.* 68. 1. *Let God ariſe, and let his Enemies be ſcatter'd, let them alſo that hate him flee before him.* 1 John 3. 8. *He that committeth Sin is of the Devil; for this purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil.* 2. In general, that the Kingdom of God's Grace might be advanc'd in the World, above all other Kingdoms; *Iſa.* 2. 2. *And it ſhall come to paſs in the laſt days, that the Mountain of the Lord's*

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House shall be establish'd in the top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it. 3. In particular, that our selves and others might be brought into this Kingdom of God's Grace, by the power and efficacy of God's Word and Spirit in our Conversation; 2 *Thess.* 3. 1. *Finally, Brethren, pray for us, that the word of the Lord may have a free course, and be glorified, even as it is with you.* Acts 26. 17, 18. *The* Gentiles, *unto whom I now send thee, to open their Eyes, and to turn them from darkness unto light, and from the power of Satan unto God.* Rom. 10. 1. *Brethren, my Heart's Desire and Prayer to God for* Israel *is, that they may be saved.* 4. That our selves and others, who are brought already into the Kingdom of Grace, may be kept in it by strengthning and establishing Grace; 1 Pet. 5. 10. *The God of all Grace, who hath call'd us into his eternal Glory by Christ Jesus, after ye have suffer'd a while, make you perfect, establish, strengthen, settle you.*

Q. 3. *What do we request in praying that the Kingdom of God's Glory may come?*

A. We request in our praying that the Kingdom of God's Glory may come, that this Kingdom of Glory may be hasten'd, which will appear to be manifested unto the whole World at the second coming and appearance of the Lord Jesus to Judgment; *Rev.* 22. 20. *He which testifieth these things saith, Surely I come quickly.* Amen. *Even so come, Lord Jesus.*

103 Quest. *What do we pray for in the third Petition?*

Answ. In the third Petition, which is, *Thy Will be done in Earth as it is in Heaven*, we pray, that God, by his Grace, would make us able and willing to know, obey, and submit to his Will in all things, as the Angels do in Heaven.

Q. 1. *What is meant by the Will of God, which we are to pray that it might be done?*

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A. By the Will of God, which we are to pray that it might be done, is meant, 1. The Will of God's Precept, or that which he is pleas'd to require of us, *Matt.* 7. 21. *Not every one that ſaith unto me Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven.* 2. The Will of God's Providence, or that which he is pleas'd to do with us, or unto us; *Rom.* 1. 10. *If I might have a proſperous Journey by the will of God to come unto you.* 1 Pet. 3. 17. *It is better, if the will of God be ſo, that ye ſuffer for well-doing, than for evil-doing.*

Q. 2. *What do we requeſt when we pray that the Will of God's Precept be done?*

A. When we pray that the Will of God's Precept be done, we requeſt, 1. That our ſelves and others, who naturally are dark and ignorant of this Will, may by his Word and Spirit be enabled to know and underſtand it; *Eph.* 5. 8, 17. *Ye were ſome time darkneſs, but now are ye light in the Lord. Be not unwiſe, but underſtanding what the will of the Lord is.* Col. 1. 8. *We ceaſe not to pray for you, and to deſire that ye might be fill'd with the knowledge of his Will in all Wiſdom and Spiritual Underſtanding.* 2. That our ſelves and others, who naturally have in our Hearts an Enmity againſt God's Law, might be inclin'd and enabled to obey, and do whatever is the Will of God to command, *Rom.* 8. 7. *The carnal Mind is Enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be.* Pſal. 119. 36. *Incline my Heart unto thy Teſtimonies.* Pſal. 143. 10. *Teach me to do thy will, for thou art my God, thy Spirit is good.* Ezek. 36. 27. *I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my Judgments, and do them.*

Q. 3. *What do we requeſt when we pray that the will of God's Providence be done?*

A. When we pray that the will of God's Providence be done, we requeſt, that our ſelves and others might have complyance of Will with the Will of GOD, ſo as thankfully to accept merciful Providences, and patiently ſubmit unto afflictive Providences; *Luke* 1. 38. *And Mary ſaid, Behold the Handmaid of the Lord, be it unto*

to me according to thy word. Acts 21. 14. *And when he would not be perſuaded, we ceaſed, ſaying, The will of the Lord be done.*

Q. 4. *How are we to pray that God's Will be done by our ſelves and others?*

A. We are to pray that God's Will be done by our ſelves and others, on Earth univerſally, readily, unweariedly, conſtantly, even as it is done in Heaven; *Pſal.* 103. 20, 22. *Bleſs the Lord, ye his Angels, which excel in ſtrength, that do his Commandments, hearkening unto the Voice of his Word. Bleſs the Lord all his works, in all places of his dominions: Bleſs thou the Lord, O my Soul.*

104 Queſt. *What do we pray for in the fourth Petition?*

Anſw. In the Fourth Petition, which is, *Give us this day our daily Bread*, we pray, that of God's free Gift we may receive a competent portion of the good things of this Life, and enjoy his Bleſſing with them.

Q. 1. *What is meant by* Our daily Bread?

A. By our daily Bread is meant, all outward Proviſion for daily ſuſtenance; *Pſal.* 132. 15. *I will abundantly bleſs her Proviſion; I will ſatisfie her Poor with Bread.*

Q. 2. *What do we ask in praying for* Our daily Bread?

A. In praying for our daily Bread, we don't ask Plenty, but a competent portion of the good things of this Life, ſuch as God ſeeth to be neceſſary and moſt convenient for us: *Prov.* 30. 8. *Give me neither Poverty nor Riches, feed me with Food convenient for me.*

Q. 3. *May we not have convenient outward Proviſions without our asking?*

A. We may have convenient outward Proviſions without our asking, but we cannot have them without God's giving; *Pſal.* 145. 15. *Thou giveſt them their Meat in due ſeaſon.*

Q. 4

Q. 4. *What need we to ask of God daily outward Provisions, if we may have them without asking?*

A. We ought to ask for our daily outward Provisions, 1. Because God requireth that we should ask for these things, and he hath promis'd only unto such, that they should not want them, *Psal.* 34. 10. *The young Lyons do lack, and suffer hunger, but they that seek the Lord shall not want any thing.* 2. Because in asking aright our daily outward Provisions, we ask and obtain the Blessing of God with them; and without asking, if we have these things, we have them with God's Curse; *Exod.* 23. 25. *And ye shall serve the Lord your God, and he shall bless thy Bread and Water.*

105 Quest. *What do we ask in the Fifth Petition?*

Answ. In the Fifth Petition, which is, *Forgive us our Debts as we forgive our Debtors*, we pray, that God for Christ's sake would freely pardon all our Sins, which we are the rather encourag'd to ask, because by his Grace we are enabled from the Heart to forgive others.

Q. 1. *What is meant by* Our Debts?

A. By our Debts is meant our Sins against God, whereby we are indebted unto his Justice, which we can no otherwise satisfie, than by undergoing Eternal Punishment.

Q. 2. *Have all need of Forgiveness? And may any Debts be forgiven?*

A. All being Sinners, have need of Forgiveness, and any Sins (excepting the Sin against the Holy Ghost) may be forgiven; *Psal.* 130. 4, 5. *If thou, Lord, should'st mark Iniquity, O Lord, who should stand? but there is Forgiveness with thee, that thou maist be fear'd.*

Q. 3. *May we pray unto God for the Forgiveness of our Sins upon the account of our own Merits?*

A. We have no Merit in the sight of God, of our own; and therefore we must pray, that God would freely

freely pardon all our Sins of his own Mercy and Loving-kindneſs; *Pſal.* 51. 1. *Have mercy upon me, O God, according to thy Loving-kindneſs; according to the multitude of thy Tender-mercies blot out all my Tranſgreſſion.*

Q. 4. *May we hope by Prayer to obtain Forgiveneſs, by God's Mercy, without any Merit?*

A. God being infinitely juſt as well as merciful, we muſt bring Merit before him, that we may obtain Forgiveneſs of him; but becauſe we have it not of our own, and he hath provided it for us in his Son, we muſt pray for Pardon for the Merits ſake of Chriſt, who hath purchaſed Forgiveneſs for us with his Blood; *Eph.* 1. 7. *In whom we have Redemption thro' his Blood, the Forgiveneſs of Sin.*

Q. 5. *What may encourage us to ask Forgiveneſs from God?*

A. We may be encourag'd to ask Forgiveneſs from God, when by his Grace we are enabled with all our Hearts to forgive others; *Matth.* 6. 14. *For if ye forgive Men their Treſpaſſes, your Heavenly Father will forgive you.*

106 Queſt. *What do we pray for in the Sixth Petition?*

Anſw. In the Sixth Petition, which is, *And lead us not into Temptation, but deliver us from Evil,* we pray, that God would either keep us from being tempted unto Sin, or ſupport and deliver us when we are tempted.

Q. 1. *What do we requeſt in praying,* Lead us not into Temptation?

A. In praying, *Lead us not into Temptation,* we requeſt, that God would keep us from being tempted unto Sin.

Q. 2. *How doth God keep us from being tempted unto Sin?*

A. God keepeth us from being tempted unto Sin either when he reſtraineth the Devil (the great Tempter of Mankind) from aſſaulting us with his prevailing Temptations; or elſe reſtraineth us from coming

coming into those Ways where Temptations are waiting for us, and where we should be Tempters unto our selves; *Matt.* 26. 4. *Watch and pray that ye enter not into Temptation.* Psal. 19. 13. *Keep back thy Servant from presumptuous sins, let them not have dominion over me.*

Q. 3. *What do we request in praying,* Deliver us from Evil?

A. In praying, *Deliver us from Evil,* we request that when we are tempted by the Devil, or the Flesh, or the World, unto Sin, that we may be supported and strengthned to resist and overcome the Temptations, so as to be deliver'd by the power of God's sufficient Grace, from falling into the Evil of Sin; *Jam.* 4. 7. *Resist the Devil, and he will flee from you.* 1 Cor. 10. 13. *God is faithful, who will not suffer you to be tempted above that you are able.* 2 Cor. 12. 7, 8, 9. *There was given me a Thorn in the Flesh, the Messenger of Satan sent to buffet me: For this I besought the Lord thrice that it might depart from me; and he said unto me, My Grace is sufficient for thee.*

107 Quest. *What doth the Conclusion of the Lord's Prayer teach us?*

Answ. The Conclusion of the Lord's Prayer, which is, *For thine is the Kingdom, the Power, and the Glory, for ever, Amen;* teacheth us to take our encouragement in Prayer from God only, and in our Prayers to praise him, ascribing Kingdom, Power, and Glory to him; and in testimony of our desire and assurance to be heard, we say, *Amen.*

Q. 1. *What is the Conclusion to the Lord's Prayer it self?*

A. The Conclusion to the Lord's Prayer it self is in these words, *For thine is the Kingdom, and the Power, and the Glory, for ever,* Amen.

Q. 2. *What is the first thing which this Conclusion of the Lord's Prayer doth teach us?*

A. The

A. The first thing which this Conclusion of the Lord's Prayer doth teach us, is to take our Encouragement in Prayer, not from our selves, or any worthiness of our own, but from God only; who having the Kingdom and eternal Sovereignty, the Power and eternal Allsufficiency, Glory be for ever, and therefore incomparably glorious in his Faithfulness, Goodness, and most tender Mercy, we may persuade our selves, that he is both able to give what we ask, and that he is willing, and will give what he hath promis'd unto us; *Dan.* 9. 18, 19. *We do not present our Supplications for our Righteousnesses, but for thy great Mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; Defer not, for thine own sake, O my God.* Psal. 5. 2. *Hearken unto the voice of my Cry, my King and my God, for unto thee will I pray.* Ephes. 3. 20, 21. *Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the Power that worketh in us; unto him be Glory in the Church by Christ Jesus, throughout all Ages, World without end. Amen.*

Q. 3. *What is the second thing which this Conclusion of the Lord's Prayer doth teach us?*

A. The second thing which this Conclusion of the Lord's Prayer doth teach us, is, in our Prayers to God to praise him, ascribing Kingdom, Power, and Glory unto him, 1 *Chron.* 29. 11, 13. *Blessed be thou, Lord God of* Israel, *our Father, for ever and ever: Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty; For all that is in Heaven and Earth is thine; thine is the Kingdom, and thou art exalted as Head above all. Now therefore, our God, we thank thee, and praise thy glorious Name.* 1 Tim. 2. 17. *Now unto the King eternal, immortal, invisible, the only wise God, be Honour and Glory for ever and ever. Amen.*

Q. 4. *Why are we to say* Amen?

A. We are to say *Amen*, which signifieth, *So be it*, or *So it shall be*, in testimony of our Desires and Assurance to be heard; *Revel.* 22. 20. *Amen, even so come, Lord Jesus.*

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FINIS.